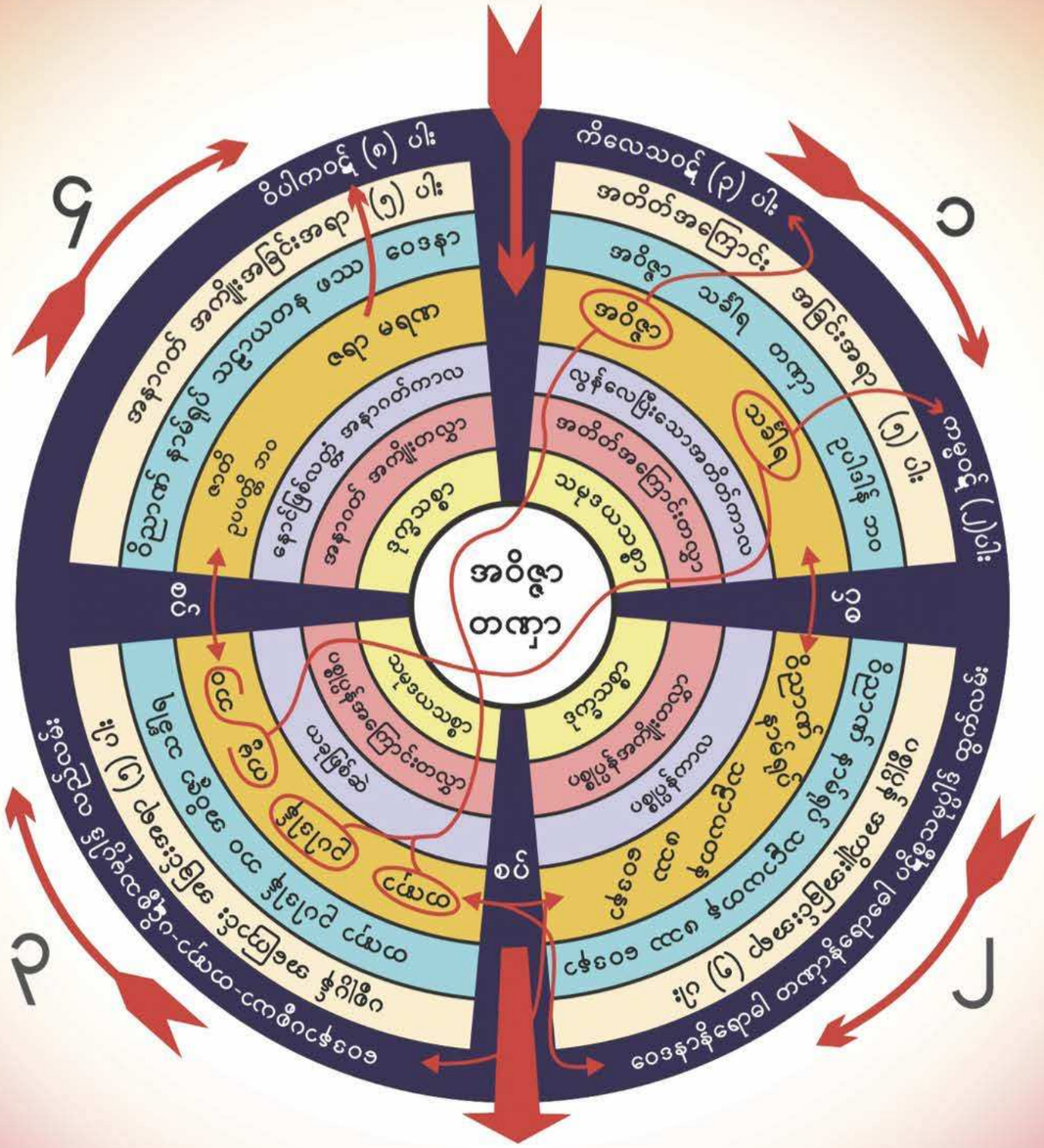
The Wheel of Becoming: Bhava-Cakka Series

INTRODUCTION TO THE MOGOK SAYADAW'S CYCLE DIAGRAM

A Beginner's Guide to the Law of Dependent Origination *Vol. 4*



Sao Dhammasami @ Bhikkhu Indasoma Siridantamhapalaka

Understand while it happens - Mogok Sayadaw

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ Buddhasāsanaṃ ciraṃ tiṭṭhatu (May the Buddha's Teaching long endure)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

ပူဇနီယဿ ဘဒ္ဒန္တ ဓမ္မသာမိ
Ph.D (Candidate) Peace Studies Program, M.A (Pali)
International Buddhist Studies College, MCU, Thailand

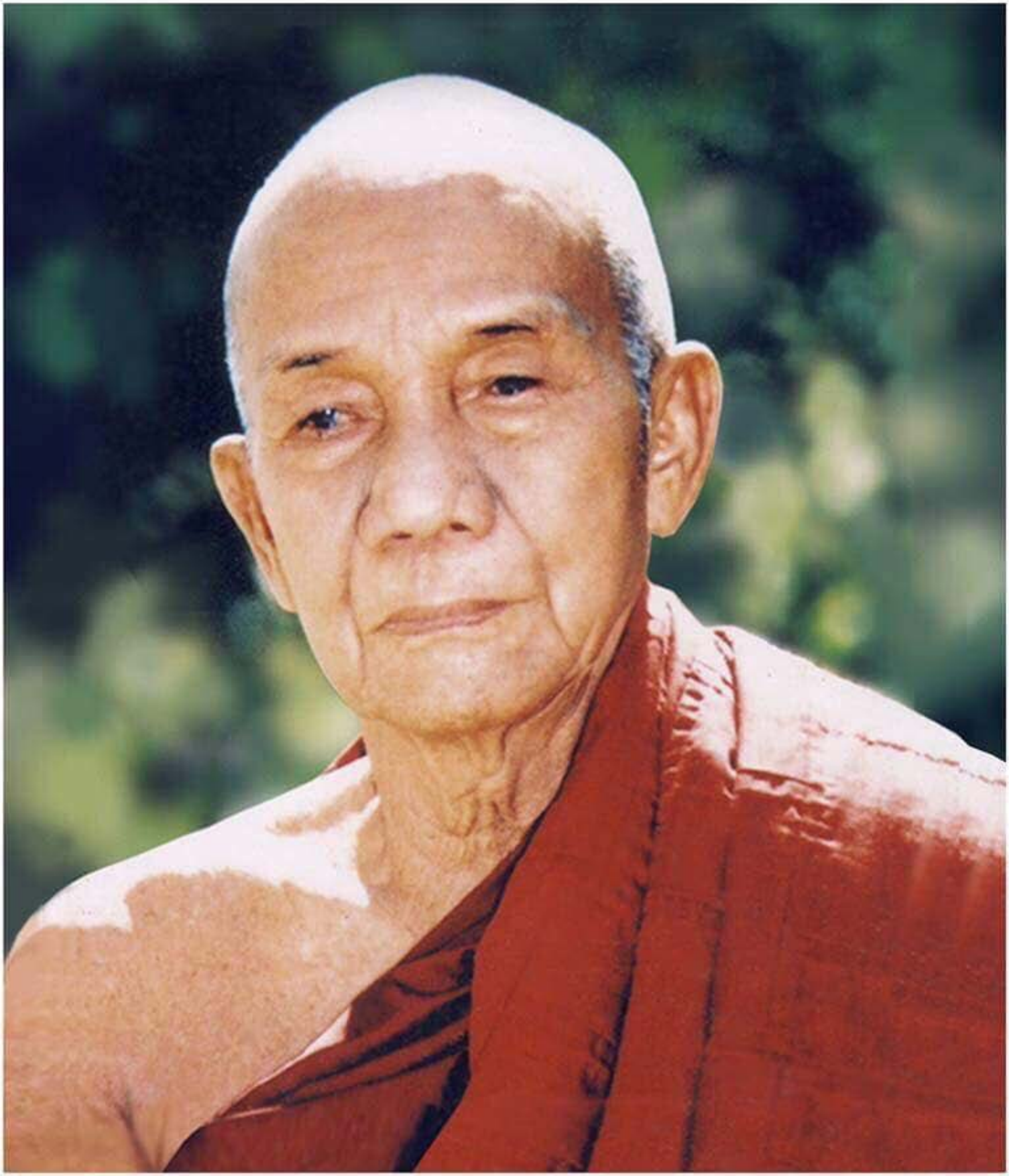
"ပဋိစ္စသမုပ္ပာဒ္ဓ ဝေါ ဘိက္ခဝေ ဒေသေဿာမိ"

ဘန္တေ၊

မယံ၊ သုဒသနာ စ သုရောသနာ စ၊ တုမ္ဟာကံ ပါဒေ သိရသာ ဝန္ဒာမ.
"ယော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ သော ဓမ္မံ ပဿတိ၊ ယော ဓမ္မံ ပဿတိ သော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ"
ဘန္တေ၊ မယံ တုမ္ဟေ အာယာစာမ ပဋိစ္စသမုပ္ပာဒ-ဝိသယေ ဒွေ ပေါတ္ထကာနိ လိခိတုံ၊ ပကာသေတုဉ္စ
၁. အာစရိယာနံ ဟတ္ထပေါတ္ထကံ (ဓမ္မာစရိယ ပဋိစ္စသမုပ္ပာဒ ပါလိ-အဋ္ဌကထာ)
၂. သိဿာနံ ပေါတ္ထကံ
ပဋိစ္စသမုပ္ပာဒေါ ဟိ ဂမ္ဘီရော၊ ယဒိဒံ "အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ၊ သင်္ခါရ ပစ္စယာ ဝိညာဏံ..." တိ အာဒိ
အယံ ဓမ္မော ဗုဒ္ဓဿ သာသနေ အတိဝိယ ဥတ္တမော ဂမ္ဘီရော စ ဟောတိ
တုမ္ဟာကံ ဗဟုသစ္စံ၊ ပညဉ္စ၊ ဗုဒ္ဓသာသနေ ဥဿာဟဉ္စ ဒိသွာ၊
မယံ သဒ္ဒဟာမ တုမ္ဟေ ဣမံ ဂမ္ဘီရံ ဓမ္မံ ပါကဋံ ကာတုံ သမတ္ထာ'တိ.
"ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ" တုမ္ဟာကံ သဒ္ဓါ-သိဿာ စ ဘဂိနိယော စ၊

Sudasanā, Ph.D (Candidate), Buddhist Studies, IBSC
Surosanā, Ph.D (Candidate), Buddhist Studies, IBSC

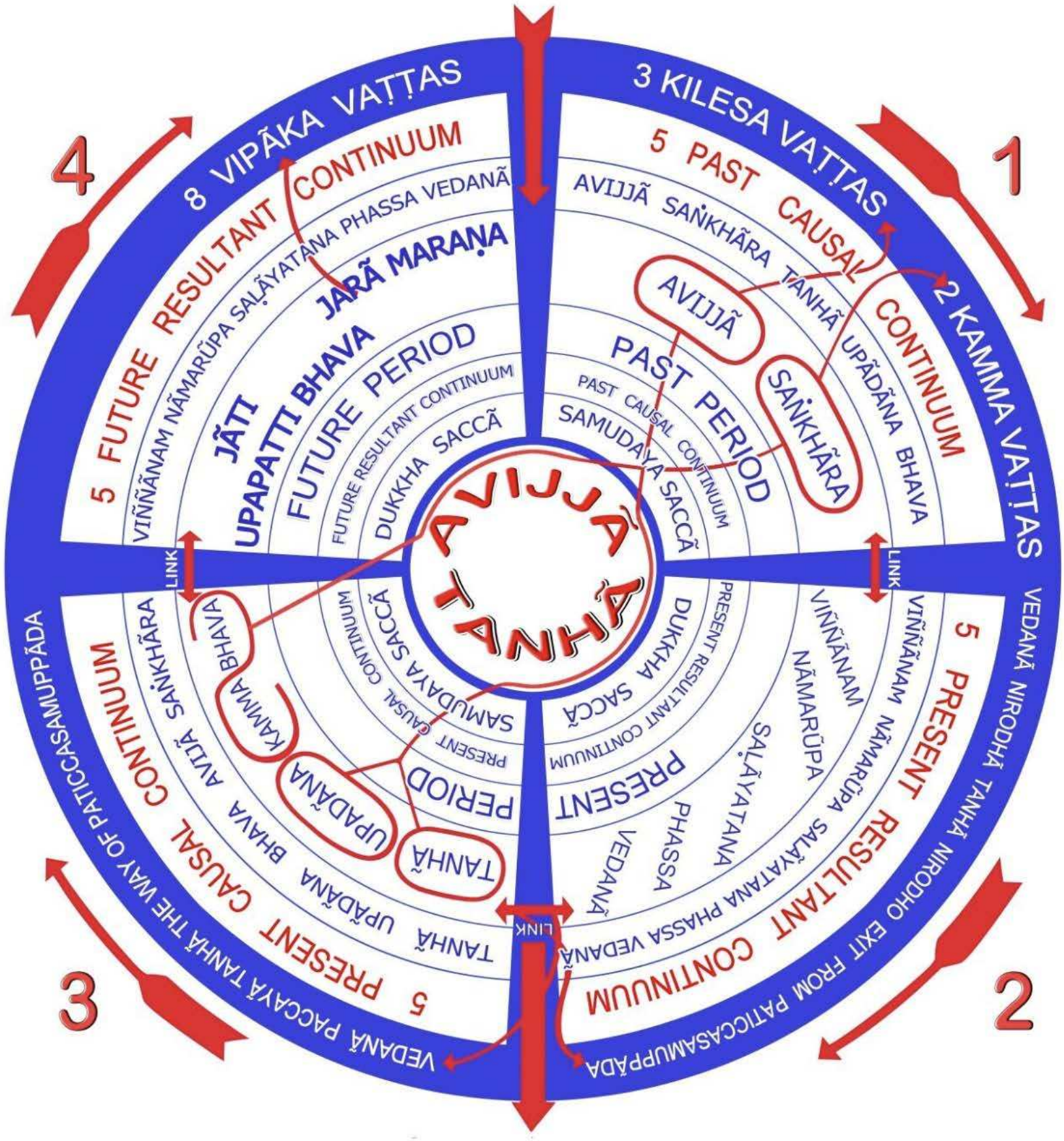
စိရံ တိဋ္ဌတု သာသနံ ဗုဒ္ဓသာသနံ စိရံ တိဋ္ဌတု



ကျေးဇူးတော်ရှင် အဂ္ဂမဟာကမ္မဋ္ဌာနာစရိယ ဓံလယ်တောရဆရာတော်ဘုရားကြီး ဘဒ္ဒန္တသံဝရ

Most Venerable Dr Ashin Agganyana

PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)



1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi

Honoring Venerable Sayardaw Karrunika's Blessings

I had the privilege of encountering an extraordinary individual during my time at the Monlae Forest Meditation Center. The Abbott and patron of the Monlae Forest Vipasana Meditation Center, a venerable monk known as Sayardaw U Karrunika, played a pivotal role in my spiritual journey. Under his guidance, I embarked on a profound learning experience that left an indelible mark on my life. Every morning, we delved into the teachings of Buddha through the study of Buddhist scriptures. Venerable Sayardaw U Karrunika made it a practice to assess our understanding with morning exams. These daily assessments challenged us to internalize the wisdom of the Buddha's teachings and put our knowledge to the test.

In the evenings, after the structured meditation sessions had concluded, we would gather for yet another enlightening experience. This time, it was in the form of "Mogoke Sayardawgyi Law of Dependent Origination (Teaching Aid) Question and Answers." This practice involved a cyclical exchange of questions and answers, deepening our understanding of meditation and the path to enlightenment. Venerable Sayardaw U Karrunika was not just a teacher but a guide who skillfully pointed out the subtleties of the meditation process, helping us navigate the intricate journey within ourselves.

The training provided by Venerable Sayardaw U Karrunika was truly unforgettable and profoundly valuable. It instilled a sense of self-confidence and deepened my understanding of Dhamma, the teachings of the Buddha. This newfound confidence was instrumental in preparing me for delivering Dhamma talks and sharing the profound insights I had gained through our rigorous study and practice.My time under the guidance of Venerable Sayardaw U Karrunika at the Monlae Forest Meditation Center was a transformative experience. His wisdom, dedication, and teachings have left an indelible impression on my spiritual journey, equipping me with the knowledge and self-assuredness necessary to share the profound wisdom of the Dhamma with others.

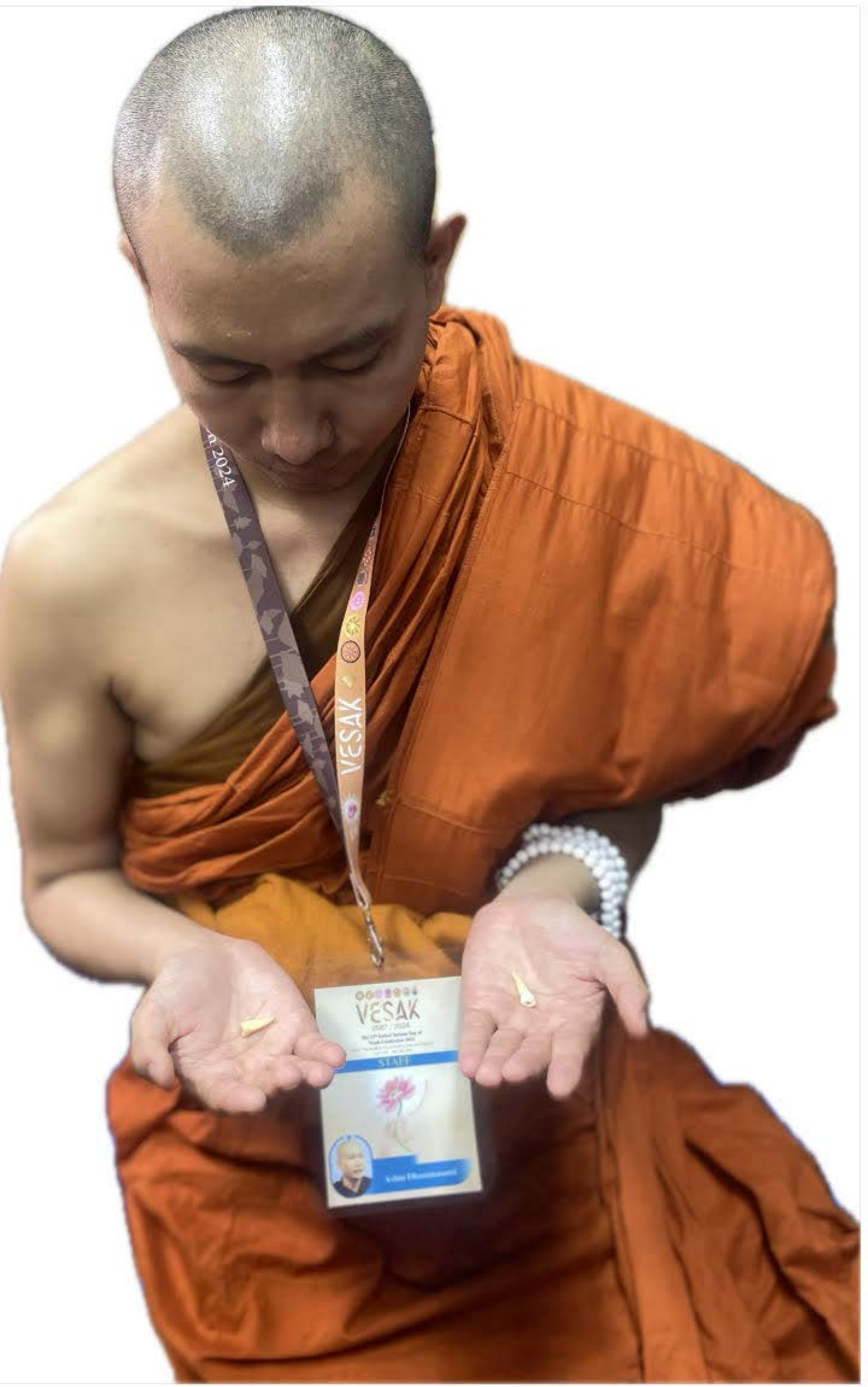
Bhikkhu Indasoma Siridantamahāpālaka

Thank Note!

At the Monlae Forest Meditation Center, I met Daw Khamarsari, a follower of the Mon Lae Sayardawgyi, who herself follows MoGoke Sayardaw Gyi's teachings. Daw Khamarsari is a source of wisdom and

guidance for those seeking enlightenment. During a journey to Maw lae Village, I assisted the Dhamma Meditation Trainer, utilizing MoGoke Sayardaw Gyi's teachings to guide meditation techniques. We navigated the Mogoke Teaching Aid Dhamma Circle, a reflection of the Sayardaw's wisdom. I learned from Nun Sayarlay Daw Khaymarsari, who helped me understand the essence of the Mogoke Sayardawgyi Cycle. After just two days of training, I could skillfully articulate the cycle's details, allowing me to assist the Meditation Trainer. I am eternally grateful to Nun Sayarlay Daw Khaymarsari for her selfless devotion and guidance. Her patience, wisdom, and practice deepened my understanding of meditation and enriched my appreciation for the interconnectedness of all beings. I am committed to carrying forward the torch of wisdom she ignited within me.

Bhikkhu Indasoma Siridantamahāpālaka


VESAK
STAFF

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Genesis of This Series

During the launch of the **Foundational Cycle Training-of-Trainers (ToT)** at **Mahachulalongkornrajavidyalaya University (MCU)**, **Sayalay Daw Surosana** and **Sayalay Daw Sudasana** attended my teacher-training program. In that training I introduced the **Experiential Learning Cycle (ELC)** method and demonstrated how to teach the **Law of Dependent Origination**—Mogok Sayadawgyi's Cycle Diagram—through modern, effectiveness-focused pedagogy. As Ph.D. candidates with dissertation topics related to Inside Meditation, they subsequently submitted an official request letter asking me to write a complete treatment of the Mogok Sayadaw Dhamma Cycle Diagram from basic to advanced levels. **That formal request became the seed of this book series.**

Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka

The Wheel of Becoming: Bhava-Cakka Series

Introduction to the Mogok Sayadaw's Cycle Diagram

A Beginner's Guide to the Law of Dependent Origination Vol. IV

Understand while it happens — Mogok Sayadaw

Compiled by Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

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“Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.”

“One who sees dependent origination sees the Dhamma.”

— MN 28, DN 15

The Wheel of Becoming

Volume IV — *Paṭiloma* (Dependent Cessation)

Series Title Page

The Wheel of Becoming: Bhava-Cakka Series

Volume IV — *Paṭiloma*: Living Dependent Cessation

The Office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum (Imprint)

The Wheel of Becoming — Volume IV

Paṭiloma — Living Dependent Cessation

By **Ven. Sao Dhammasami (Bhikkhu Indasoma Siridantamahapalaka)**

Dedication

To all who learn to pause at feeling and choose freedom.

Series Preface

About the Series

The Wheel of Becoming presents Mogok Sayadaw's method through clear diagrams, plain language, and lived practice. Volumes I–III survey the wheel's anatomy and forward arising (*anuloma*). **Volume IV** turns to reverse cessation (*paṭiloma*)—the everyday art of unwinding craving at the living hinge.

Pedagogy

We use a VAKT stack (Visual–Auditory–Kinesthetic–Tactile): learners see the wheel, hear concise cues, trace overlays, and enact drills. QR codes provide short audio/video demos.

How the Volumes Fit

- **I–II**: Basic anatomy, vaṭṭa, periods, connections.
- **III**: Present-arc drills and figure grammar.
- **IV**: Integration—obstacles, KPIs, multi-link unwinding, and daily-life exit paths.

Preface to Volume IV

Living *Paṭiloma*

This volume is a practical companion to dependent cessation. We begin where the wheel is alive—*vedanā* (feeling)—and train the pause before *taṇhā* (craving). The overlays standardize visual language (four pillars; one overlay per plate; C2 as primary cut). The practice sections translate plates into drills: recognition latency, C2 intercept rate, and rebound.

Audience & Use

For students, teachers, and retreat leaders. Read one section, then do the drill. Use the daily logs and KPIs to make freedom measurable.

Acknowledgments

My gratitude to the Mogok lineage teachers, editors, and volunteers who tested the drills and refined the figures.

Acknowledgments

With thanks to:

- The Chairperson of the Mogok Vipassanā Meditation Practice & Organization Propagation Federation, for providing the English translations used as reference materials.
- The Mogok Sayadaw tradition, and translators/authors U Hla Myint and U Than Daing.

Special thanks and remembrance to:

- The late Deputy Chief Nayaka, Most Venerable Dr. U Agga Nya Na—my first meditation teacher; I trained under him for over ten years.
- Most Venerable U Karunika (Abbot) , Ashin Tezaniya ,Sayarlay Daw Amarthi and Daw Khay Mar Sar Ri, of Monlae Forest (Mogok Vipassanā Meditation Practice Inside Meditation Center Bago), and the Saṅgha of this forest monastery—for training me in how to read and turn the Mogok Cycle Diagram and its methodology.

And heartfelt thanks to:

- Readers whose field notes shaped the obstacle remedies and KPI thresholds.
- Thank You Note to Mr Tayza Aung for His Cover Design Art Work.

Guide to This Book (How to Use)

Two Tracks

- **Reading Track** (15–20 minutes): read the short section, study the plate, scan the QR demo.

- **Practice Track** (5–7 minutes): do the micro-drill; log one “C2 intercept.”

The Present-Arc

Always locate the live arc: saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**. Practice focuses here.

Overlays & Rule-of-One

One overlay per plate to keep cognition clean (e.g., Vaṭṭa bands **or** Four Periods **or** Three Connections). C2 is always bold.

Visual Conventions & Diagram Grammar (Reader’s One-Pager)

- **Four Pillars** divide the wheel into four periods: (1) Past Cause; (2) Present Effect; (3) Present Cause; (4) Future Effect.

- **Labels Outside**; hub clean. 12 links only.

- **Three Connections**: C1 (*saṅkhāra → viññāṇa*), **C2** (*vedanā → taṇhā*) **—** primary cut, C3 (*bhava → jāti*).
- **Two Paths**: cyclic (around the rim) vs **exit** (downward from 6 o'clock).
- **Paṭiloma Overlay**: dashed chevrons show reverse cessation (12→1).
- **Vaṭṭa Colors**: Kilesa (defilement), Kamma (action), Vipāka (result).
- **Four-Periods Colors**: Past (orange), Present-Effect (green), Present-Cause (blue), Future (rose).

Abbreviations & Citation Style

- **Abbreviations**: DN, MN, SN, AN, Dhp; Vism.
- **Pāli**: italicize on first occurrence with English gloss in parentheses.
- **Cross-Refs**: Use "Plate 4.x" for figures; "Table x.x" for tables.

Safety & Practice Ethics

This material supports insight practice within a Theravāda framework. If strong emotions arise, pause, breathe, and seek guidance from a qualified teacher. Respect local monastic codes and community norms.

Production Notes (Front-Matter extract)

- **Type & Color**: Times New Roman; house palette only.
- **Images**: Plates exported at 300 dpi; one overlay per plate.
- **Accessibility**: High-contrast text; QR alt text provided.
- **Proofing**: Replace all “p. xx” placeholders before print.

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Volume Preface

Unwinding the Wheel—mastering *paṭiloma* for liberation

This fourth volume is a manual for reversal. It teaches how to **stop the Wheel** at the only place a yogi can actually touch it in real time—**the turn from *vedanā* (feeling) to *taṇhā* (craving)**—and then **unwind** the whole assembly by *paṭiloma* (dependent **cessation**). The Buddha's law is two-way: "When this is, that comes to be… when this ceases, that ceases." We take that second half as our working instruction.

Our framework is **Mogok Sayadaw's Wheel**. The Wheel is a practice-first memory palace: **four periods**—Past Cause (1–2), Present Effect (3–7), Present Cause (8–10), Future Effect (11–12)—held together by **two roots** (*avijjā* and *taṇhā*), turned by **three rounds** (*kilesa*, *kamma*, *vipāka*), and handled with **three connectors** (C1 *saṅkhārā→viññāṇa*, C2 *vedanā→taṇhā*, C3 *bhava→jāti*). You will meet these everywhere in the plates, drills, and assessments that follow.

Why aim at **C2**? Because **the present arc (3–7)** is where lived experience is happening now—sense bases → contact → feeling—and **feeling misread becomes craving**. Mogok pedagogy keeps the job clear: **know dukkha** in Present Effect and **abandon origin** in Present Cause by **intercepting C2**. In this volume, the C2 segment is always bolded on the rim so your eye (and hand) return to the hinge.

The Wheel also shows an **exit at six o'clock** (the *vedanā* position): a downward, out-of-cycle path that stands opposite the cyclic arrow. Our plates keep that path visible so that "feeling known as feeling" becomes your **practical exit cue** rather than a slogan.

What "unwinding" means here

"Unwinding" is not metaphysics. It is the **immediate, conditioned fading** that occurs when *taṇhā* doesn't ignite at the feeling door. From there, **no clinging, no becoming, no birth, no ageing-and-death**—"the cessation of this whole mass of suffering" by the **reverse** sequence. You will see this classical map annotated across the figures and used as the logic behind every drill.

How this volume works

- **Plates & Overlays.** We teach with a **clean hub and labeled rim**. Solid arrows mark *anuloma* (arising); dashed chevrons trace *paṭiloma* (cessation). **C2 stays prominent** throughout. An **exit arrow** is drawn from six o'clock to keep liberation task-salient.

- **Mindful gap training.** The core drill is **"vedanā → no-taṇhā."** We train **sati** and **samādhi** as the **supports for holding the gap** at feeling—right where Mogok Sayadaw directs attention in his *vedanānupassanā* and *cittānupassanā* instructions.

- **KPIs & logs.** You will **time the latency** between **contact → feeling → intercept**, track **C2 hit-rate**, and watch **rebound** when the gap collapses. This is how we make *paṭiloma* learnable rather than inspirational. (See the KPI overlay and micro-logs specified in the chapter templates.)

- **Scenario packs.** Because the chain fires at the **six doors**, case studies (sound, sight, touch, thought, etc.) are threaded through, each one mapping **Present Effect → Present Cause** and demonstrating the **C2 cut** in plain language.

Why Mogok's Wheel (and not something else)?

Mogok Sayadaw's innovation is **visual and procedural**: a **mechanical wheel** with **axle, hub, spokes, rim**, and **a break-point** your hand can find. The similes are unforgettable—**break the axle; destroy the hub**—and they keep practice honest: if *āsavas* and *avijjā* are not being starved, the wheel still turns. Our plates preserve these anchors so the doctrine stays **felt** and **trainable**.

Doctrinal guardrails

This volume **stays inside the Mogok lineage** and aligns its visuals to the tradition's **four periods, two roots, three connectors, and three rounds**; it ties every practice move to **the Buddha's cessation formula** and to **the Noble Truths placed on the wheel** (Present Effect = *dukkha-sacca* to be known; Present Cause = *samudaya-sacca* to be

abandoned). Where needed, we cross-check terminology with **U Than Daing** and **U Hla Myint** to maintain consistency in factors, periods, and functions.

Your standing instruction

Whenever you feel lost, **return to feeling known as feeling**. That is Mogok Sayadaw's **simple, surgical instruction** for cutting the wheel. We will practice it hundreds of times, on the cushion and in the day. The figures keep C2 **bold**, the exit **visible**, and the present arc **legible** so your hand can find the hinge.

May this book help you **shorten C2 latency, raise intercept fidelity, and live nearer to the exit**—until the Wheel loses its fuel.

How to Use This Volume

Plate conventions (read this once, then follow on every figure)

- **One overlay per plate.** Each plate shows **only one** teaching layer (e.g., paṭiloma chevrons, mindful gap, exit path, KPIs). This keeps the wheel legible and task-focused.

- **C2 is always bold** with a **mindful gap** marker between *vedanā* → *taṇhā*. This is the live hinge you will train at the feeling door (see “break at vedanā→taṇhā for middle cessation”).

- **Present-arc sentence on the rim** (saḷāyatana → phassa → vedanā → **(mindful space)** → no-taṇhā) reminds you where practice happens.

- **Labels outside; hub clean.** Keep all nidāna labels outside the rim for clarity; do **not** decorate the hub—this preserves Mogok’s “two circles, cross-marked” anatomy (vessel + chain; pillars divide four sections).

- **Arrow grammar fixed:**

    - **Double-headed connectors** = the **three connections**: **C1** *saṅkhāra* ↔ *viññāṇa*, **C2** *vedanā* ↔ *taṇhā* (**PRIMARY CUT**), **C3** *bhava* ↔ *jāti*.

    - **Curved arrows** = **cyclic vs exit**; the **downward middle arrow** is the **exit/nirodha path** you’ll train at 6 o’clock (vedanā).

- **Four sections by four pillars:** 1) Past Cause, 2) Present Effect, 3) Present Cause, 4) Future Effect—Cause/Effect alternating = Paṭicca/Samuppāda.

- **Twelve links and the live hinge:** avijjā → … → **vedanā** → **taṇhā** → … → jarā-maraṇa; plates may annotate **C2** as the training cut.

Color legend (house palette — no new hues)

To keep Volume IV visually consistent with the series, **use only the house tokens** below. Replace any earlier ad-hoc colors like **00BFFF**, **FFD700**, **FF4500** with these standards:

- **Vaṭṭa (Rounds):**
    - **Kilesa-vaṭṭa** (defilements) → **#FF7043**
    - **Kamma-vaṭṭa** (volitional action) → **#7E57C2**
    - **Vipāka-vaṭṭa** (result) → **#66BB6A**

      (The wheel groups the twelve appropriately: Kilesa = avijjā/taṇhā/upādāna; Kamma = saṅkhāra/bhava;

Vipāka = eight results from viññāṇa to jarā-maraṇa.)

- **Time bands (Four Periods):**
  - **Past Cause (1–2) → #FFD54F**
  - **Present Effect (3–7) → #A5D6A7**
  - **Present Cause (8–10) → #90CAF9**
  - **Future Effect (11–12) → #F8BBD0**

    (These map to the four sections produced by the pillars.)

- **Roots & C2 chips:**
  - **Avijjā** chip (hub reference only) → **#5E35B1**
  - **Taṇhā** chip → **#E53935**

- **C2 mindful-gap assist rays** → use the **Present-Cause blue #90CAF9** (do **not** introduce 00BFFF).

- **Hub stays clean** (no gold/FFD700 fill)—the center is the **container/vessel**; clarity over ornament.

Read the plates like this (90-second routine)

1. **Find your section** by the **time band** and **pillar**. 2) **Locate the present arc** (3–7). 3) **Track arrows**: if solid → *anuloma* (arising); if dashed chevrons → *paṭiloma* (cessation). 4) **Land on C2** and **hold the mindful gap** (vedanā → **no-taṇhā**). 5) When indicated, **follow the downward exit arrow** from 6 o'clock.

Do / Don't (production rules)

- **Do**: one overlay per plate; keep **C2 bold**; keep labels **outside**; route arrows **around** text.

- **Don't**: add new colors, fill the hub, or stack multiple overlays on a single figure.

- **Teacher tip**: when learners get lost, point to **vedanā** on the rim and the **downward exit arrow**; say: "**Feel it, hold the gap, no-taṇhā**."

Canonical Anchors List — Update (Vol. IV)

Add these two anchors for paṭiloma (cessation) training, with QR links in Front Matter and per-chapter plates.

SN 12.23 — *Upanisā Sutta* (Cessation / supporting conditions)

- **Use in this volume:** Ch. 1 (doctrinal core), Ch. 3 (exit path), Ch. 8 (advanced paṭiloma).

- **Function (one-liner):** Shows the **supportive chain toward cessation**—how the right conditions lead step-by-step from dukkha to liberation; doctrinal backbone for the **reverse/paṭiloma** emphasis.

- **Figure cue:** Cite on **Plate 4.1 Paṭiloma Overlay** (caption: “cessation depends on supportive conditions”).

- **Assessment link:** Short-answer prompt: “Name two links in SN 12.23’s supportive chain and how they appear in your drill log.”

AN 10.92 — (Path Factors)

- **Use in this volume:** Ch. 2 (mindful gap & assist rays), Ch. 6 (KPIs & logs), Ch. 9 (integration).

- **Function (one-liner):** Reference list for **path factors** used as “assist rays” (sati/samādhi, etc.) during the **C2 intercept**; aligns practice language with canonical framing.

- **Figure cue:** Cite on **Plate 4.2 Mindful Gap Overlay** (caption: “assist rays = path factors applied at the hinge”).

- **Assessment link:** Matching item: “Assist ray → corresponding path factor.”

Editorial note (for production): These anchors are **added to the list for Vol. IV focus**. If their **exact wording is not present** in the uploaded PDFs, mark them “External anchor — to be cross-checked” until QR targets and brief quotes are confirmed in the final sources list. Keep quotes ≤1–2 lines, add page/segment refs in the Back Matter bibliography, and ensure each anchor appears wherever its plate/assessment references it.

Pāli Style Guide — Update (Vol. IV focus)

paṭiloma *(dependent cessation / reverse current)*

- **Gloss (preferred):** “dependent cessation”; **alt.** “reverse current,” “counter-flow.” Use “paṭiloma” for the **cessation flow** through the links.

- **In-series meaning:** The *cessation* reading of paṭicca-samuppāda; diagrammed with **dashed arrows** and trained at the live hinge **vedanā → taṇhā (C2)**.

- **Diagram usage:**

    - Arrow grammar: **dashed =** *paṭiloma*; **solid =** *anuloma*. Keep **C2** visually accented (bold divider/mindful-gap marker).

    - Caption cue: “*Paṭiloma*—with this not, that does not; follow the dashed counter-flow.” (Maps to the present-arc training sentence.)

- **Text styling:** *paṭiloma* in italics at first mention with an English gloss in parentheses; thereafter Pāli only. Do not capitalize mid-sentence.

- **Cross-refs:** *anuloma* (arising), **C2** (vedanā→taṇhā), *vivaṭṭa* (exit/unwinding).

- **Practice note (for plates/drills):** Emphasize the **present arc** (saḷāyatana → phassa → vedanā) and the **mindful gap** to prevent taṇhā, triggering paṭiloma through the chain.

vivaṭṭa *(unwinding / exit path)*

- **Gloss (preferred):** “unwinding (of the wheel)”; **alt.** “exit (path).” Use “vivaṭṭa” to label **exit dynamics** and captions where the diagram shows release.

- **In-series meaning:** The **out-of-cycle release** that accompanies cessation; treated as the **exit path** in plates (distinct from the circular currents).

- **Diagram usage:**
    - Show a **downward exit arrow** from **6 o'clock (vedanā)** to indicate release (keep curved "cyclic vs. exit" contrast). Caption: "Exit path (*vivaṭṭa*) from vedanā."
    - Keep hub clean; do not overprint the center when marking exits. (Exit arrow lives outside the hub.)
- **Text styling:** *vivaṭṭa* in italics at first mention with "(unwinding/exit)" once; thereafter Pāli only.
- **Cross-refs:** *paṭiloma* (cessation current), **C2** hinge (live cut at vedanā→taṇhā), exit captions in Chs. 3 & 9 plates.

Editorial reminders (apply across Volume IV)

- **Consistency:** Keep the **dashed chevrons** exclusively for *paṭiloma*; reserve the **downward exit arrow** for *vivaṭṭa* labeling.
- **Placement:** Labels outside the rim; **C2** accent persistent on all plates.

- **Wording in captions:** Prefer "*paṭiloma* (dependent cessation)" and "*vivaṭṭa* (unwinding/exit)." Keep captions brief and practice-direct.

List of Figures and Tables (Vol. IV)

Figures

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- **Fig. 4.2** Mindful Gap Overlay — C2 bold with assist rays (Present-Cause blue) … p. xx
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Tables

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QR Update

What the QRs do

- **Paṭiloma meditations:** short, guided practices that train the **vedanā** → **no-taṇhā** gap at C2.
- **Exit-path demos:** 60–120s walkthroughs of plates showing the **downward exit at six o'clock**.
- **Drill audio guides:** step-by-step cues for the **three-breath release**, reversal recitation, and scenario drills.

Rule: One QR per function. Keep overlays simple—**one overlay per plate**, C2 bold, labels outside, hub clean.

Placement & labeling rules

- **Front Matter:** a one-page **"QR Directory (Vol. IV)"** listing all codes with titles, durations, and destinations.
- **Plates:** right margin, aligned to caption baseline; caption ends with "**Scan ▸**".
- **Chapters:** first page "Practice Section" block repeats the relevant QR(s).
- **Alt text (for accessibility):** "QR—[Title]—audio | video—[duration]."
- **Print size: 18–22 mm** square, **ECC level M/H**, **quiet zone ≥ 4 modules**, high contrast (dark on white).
- **Files: SVG** (master) + **PNG @300 dpi**; monotone only.

ID & file-naming convention

Format: `QR-4.[chapter].[type][index]`

- **Types:** M = Meditation, D = Demo (video), R = Drill (audio), A = Anchor (canonical)
- **Example filename:** `QR-4.2-M1_patīloma-mindful-gap_5min.svg`
- **Media naming:** `vol4_ch2_gap_M1_v1.mp3` (use `_v2` on updates).
- **Tracking sheet:** include a 2-column key (ID → URL) in Back Matter production notes.

Master list (v1 — to print in Front Matter)

Part 1 — Foundations of Cessation

- **QR-4.1-D1** *Fig. 4.1 Walkthrough — Paṭiloma Overlay* (video, 90s)
- **QR-4.1-M1** *Paṭiloma Breath-Through* (guided, 5 min)
- **QR-4.1-A1** *Anchor: Cessation formula (SN 12.23)* (text excerpt)

- **QR-4.2-D1** *Mindful Gap Overlay — C2 hinge & assist rays* (video, 90s)
- **QR-4.2-M1** *Holding Feeling Without Craving* (guided, 7 min)
- **QR-4.2-R1** *Three-breath C2 Intercept — audio drill* (3 min)
- **QR-4.2-A1** *Anchor: Path factors set (AN 10.92)* (list)
- **QR-4.3-D1** *Exit Path @ 6 o'clock — how to read the arrow* (video, 60s)
- **QR-4.3-M1** *Exit Visualization — "See & Soften"* (guided, 4 min)

Part 2 — Training Stack Implementation

- **QR-4.4-R1** *Drill: Three-breath release (counted)* (audio, 3 min)
- **QR-4.4-R2** *Drill: Reversal recitation (paṭiloma chain)* (audio, 2 min)

- **QR-4.4-D1** *Marking drill points on the wheel* (video, 60s)
- **QR-4.5-R1** *Scenario: Anger trigger at the ear door* (audio, 2 min)
- **QR-4.5-R2** *Scenario: Sugar craving at the tongue door* (audio, 2 min)
- **QR-4.5-D1** *Six-door live mapping — demo* (video, 90s)
- **QR-4.6-D1** *KPI Overlay — reading latency & intercept rate* (video, 60s)
- **QR-4.6-R1** *Daily micro-log — spoken prompt* (audio, 90s)
- **QR-4.6-F1** *Printable Log (PDF)* (form)

Part 3 — Deepening the Practice

- **QR-4.7-R1** *Troubleshooting: grasping vedanā vs. knowing vedanā* (audio, 2 min)

- **QR-4.7-D1** *Obstacle Overlay — common block points* (video, 60s)
- **QR-4.8-M1** *Quieting the āsavas — advanced* (guided, 8 min)
- **QR-4.8-D1** *Multi-link unwinding — how to annotate* (video, 90s)
- **QR-4.9-M1** *Everyday Freedom — commute drill* (guided, 5 min)
- **QR-4.9-D1** *Integration Overlay — daily cues* (video, 60s)

Back Matter

- **QR-4.B-F1** *Glossary (Vol. IV additions) — printable*
- **QR-4.B-F2** *Figure Captions set — printable*

On-page cues (keep it short)

- **Meditation:** "**Scan** ▸ 5-min guided paṭiloma at C2."

- **Demo:** “**Scan** ▸ 90-sec plate walkthrough.”

- **Drill:** “**Scan** ▸ audio drill—three-breath release.”

QA checklist (production)

- Codes render crisp at target size; ECC M/H; quiet zone ≥ 4 modules.

- Test scans on **iOS + Android** under warm light and glossy paper.

- URL resolves; **no tracking query-strings**; HTTPS only.

- Media loads ≤ 2 s on 4G; captions/transcripts included for all audio/video.

- Version label on plate margin (e.g., “QR-4.2-M1 v1.0”).

- Back-matter table updated (ID → Title → URL → Duration → Last updated).

Accessibility & fallback

- Provide **full transcripts** for all audios; closed captions for videos.

- Under each QR, include a **short human-readable code** (e.g., `V4-M1`) that resolves via your short-link hub as a fallback for non-camera users.

Rights & hosting

- Host assets on your **stable library** (same domain as the series site or your authorized CDN).

- Keep a **versioned archive** in your project drive; never delete old versions—deprecate with redirect.

Acknowledgments

With gratitude to the Mogok lineage—to Ven. Mogok Sayadawgyi U Vimala and the teachers who preserved a clear, practice-ready reading of Paṭicca-samuppāda. This volume's paṭiloma (dependent cessation) training stack stands on their instruction to cut at the live hinge **vedanā → taṇhā (C2)** and to keep the exit path visible at six o'clock.

Cessation-Drill Contributors (Practice Stack)

- **Practice Design & Protocols:** [Name], [Affiliation] — shaped the “vedanā → no-taṇhā” mindful-gap drills and timing cues.

- **Scenario Authors (Six-Door Cases):** [Name], [Affiliation] — drafted ear/eye/touch/thought triggers for real-time C2 intercepts.

- **Audio Guides (Meditations & Drills):** [Name], [Affiliation] — voiced 3–8-minute tracks for gap-holding and reversal recitations.

- **Exit-Path Demos (Plates Walkthrough):** [Name], [Affiliation] — produced 60–120s video tours of paṭiloma overlays and KPI reading.

- **Accessibility & Transcripts:** [Name], [Affiliation] — captioned audio/video; prepared large-print cues for senior learners.

- **Diagram & Color Stewardship:** [Name], [Affiliation] — enforced one-overlay-per-plate, labels-outside, hub-clean rules; house-palette integrity.

- **Series QA (Doctrinal Cross-check):** [Name], [Affiliation] — verified C1/C2/C3 connectors, four periods, and vaṭṭa mapping against source PDFs.

PDF Sources Acknowledged (Working Set for Vol. IV)

Primary diagram & method

- *Mogok Sayadawgyi's Visual Teaching Aid for Paṭicca-samuppāda (Dependent Origination) Wheel* — core visual framework.

- *Explanation of the Paṭicca-samuppāda Wheel Diagram* — structural notes (pillars/sections; cyclic vs. exit arrows).

- *Mogok Sayadaw's Cycle Diagram of the Law of Dependent Origination* — figure conventions and teaching flow.

Doctrinal expositions (Mogok tradition)

- U Hla Myint — *Basic Paṭiccasamuppāda (Translated by U Hla Myint).*

- U Than Daing — *The Doctrine of Paṭiccasamuppāda*; *The Four Noble Truths (By U Than Daing).*

- U Than E. Daing — *Cittānupassanā & Vedanānupassanā (Translated by U Than E. Daing).*

Practice sermons & talks (reference for drill tone and emphasis)

- *Dhamma Talks by Mogok Sayadaw — full-text reading (2024-08-08).*

- *Mogok Sayadaw — Meditation on Mind and Feeling.*

- *How to Die with a Smile* (Translated by Ehipassiko U Sway Tin).

- *The MoGok SayaDaw* (Translated by U Sway Tin).

Commentarial / reference

- *Path of Purification (Visuddhimagga)* — used for right-effort/sati door-guarding analogies and phrasing.

- *The Five Aggregates (Pañcakkhandhā) in Buddhist Philosophy* — khandha background used in present-arc notes.

- *Law of Dependent Origination — 12 Links (detail with references).*

- *Law of Dependent Origination* (by Sao Dhammasami) — project-specific manuscript references.

- *Samudaya-sacca pahāna pariyantaṃ*; *Nirodhasacca sacchikaraṇa pariyantaṃ*; *Walking Magga Ñāṇa — The Path to Liberation*; *Seeing Dukkhasacca Ñāṇa — Penetrating the Truth of Suffering*; *Breaking the Wheel.*

Canonical anchors used via QR in this volume

- *SN 12.23 Upanisā Sutta* (supporting conditions toward cessation).

- *AN 10.92* (path-factor set referenced as “assist rays” at the C2 hinge).

Note on fidelity: All figures and drills were cross-checked against the PDFs above to preserve the Mogok method’s visual grammar (four periods, three connections, three rounds; one overlay per plate; labels outside; hub clean). Any errors of interpretation in this Volume are ours alone.

Orientation — Reversing the cycle (*paṭiloma*) and the live C2 hinge

This chapter trains the **reverse current** of Dependent Origination—*paṭiloma* (dependent cessation). In Mogok Sayadaw's wheel, four blue **pillars** divide the rim into four alternating **Cause/Effect** sections (Past Cause → Present Effect → Present Cause → Future Effect), with "Cause = *paṭicca*" and "Effect = *samuppāda*." The wheel is "two circles, cross-marked": an outer **chain/binding** (rim) and an inner **container/vessel** (hub), and it displays both the **cyclic path** and an **exit path** explicitly.

Cessation is diagrammed, not merely stated. The plates show a **downward middle arrow** as the **exit/nirodha path**, and the advanced notes make the training locus unmistakable: the **middle break** is "**vedanā-nirodha → taṇhā-nirodha**," i.e., the hinge where feeling would normally roll into craving is precisely where we **cut**.

Why here? Because Mogok pedagogy concentrates the yogi's work in the **present arc** (saḷāyatana → phassa → **vedanā → (mindful gap) → no-taṇhā**). In the forward flow, **C2** sits **between *vedanā* and *taṇhā***; in cessation mode, we train so that **vedanā does not condition taṇhā—**no clinging, no becoming, no birth, no ageing-and-death.

The wheel's **arrow grammar** keeps the tasks clear: **double-headed connectors** mark the three special bridges (C1 *saṅkhāra↔viññāṇa*, **C2 *vedanā↔taṇhā***, C3 *bhava↔jāti*), while **curved arrows** contrast the **cyclic** vs **exit** paths. Across the rim, the **sacca** bands remind you which Noble Truth is active in each section, so that present-moment **dukkha** is to be **known**, and the **origin** is to be **abandoned** right where you practice.

In short: **This volume teaches you to unwind at C2.** You will read the wheel as a **mechanism**—axle (*āsava*), hub (*avijjā*), spokes (*saṅkhāra*), rim (*jarā-maraṇa*)—and practice the **cut** where it actually turns for you, *here and now*, at **feeling**. When the **C2 cut** holds, the wheel **cannot run** and the **exit path** becomes functional.

Diagram Hook — Plate 4.1 *Paṭiloma* Overlay

What you see. The full Mogok wheel with a **single overlay**: **dashed chevrons** tracing the **reverse flow** around the rim (read **12** → **1**, i.e., *jarā-maraṇa* back to *avijjā*). The **C2 hinge** (*vedanā* → *taṇhā*) is **bold** and marked with a **mindful-gap** indicator; **labels remain outside** and the **hub stays clean**. The wheel's fixed grammar is present: **four blue pillars** make four sections (Cause/Effect alternating), **double-headed connectors** mark the three special bridges, and the diagram still distinguishes **cyclic vs. exit** paths.

Why C2 is emphasized. In the Mogok system the practice hinge is **vedanā → taṇhā**; production notes explicitly call for "**Bold segment: vedanā → taṇhā — hold here**," and the wheel acknowledges **two arrow directions** (clockwise = arising; counter-clockwise = cessation).

Exit orientation. While Plate 4.1 focuses on rim reversal, the wheel's legend also keeps the learner aware of the **downward, middle exit arrow** from the vedanā position (**6 o'clock**) as the **nirodha path** (shown on other plates).

Arrow grammar (unchanged).

- **Double-headed connectors** = C1 *saṅkhāra* ↔ *viññāṇa*, **C2 *vedanā* ↔ *taṇhā***, C3 *bhava* ↔ *jāti*.

- **Curved arrows** = **cyclic vs. exit** (kept as contextual cues in the system).

How to read the plate (10-second script).

1. Start at **12 = *jarā-maraṇa***; 2) **Follow dashed chevrons backward** along the rim; 3) **Stop at C2**; 4) **Hold the mindful gap** (vedanā known as vedanā; no roll into taṇhā); 5) Note that the system elsewhere indicates the **downward exit** from 6 o'clock.

Caption (to print on plate).

Fig. 4.1 Paṭiloma Overlay—Dashed chevrons show reverse flow (12→1). C2 (vedanā→taṇhā) is bold with a mindful-gap marker; labels outside, hub clean. Use with arrow grammar: double-headed = connections; curved = cyclic/exit.

Production notes (lock to house rules).

- **One overlay per plate**; no stacking.

- **C2 bold**; gap chip aligned to rim baseline.

- **No new colors**; keep hub empty; route chevrons **outside text** and avoid crossing pillars.

QA quick-check.

[ ] Dashed rim chevrons read **12→1** without overlaps.

[ ] C2 label legible; **bold weight** distinct from other links.

[ ] Pillars and outer labels clear; **double-headed connectors** visible but subordinate.

3) Doctrinal Core — paṭiloma logic and why the C2 hinge is primary

- **Idappaccayatā → dependent cessation.** The Buddha's causality rule is two-way: "When this is, that is; … when this is not, that is not; with the cessation of this, that ceases." (*imasmiṃ asati idaṃ na hoti; imassa nirodhā idaṃ nirujjhati*). This is the paṭiloma (reverse/cessation) reading you will rehearse throughout this volume.

- **Where cessation is worked in the Mogok wheel.** Read the present arc on the rim—**saḷāyatana → phassa → vedanā** in ② **Present Effect (dukkha-sacca)**—then note that **taṇhā, upādāna, bhava** sit in ③ **Present Cause (samudaya-sacca)**. Paṭiloma practice denies the fuel across this boundary. Diagram canon: labels outside; hub clean; dashed paṭiloma arrows; C-bridges as short chords.

- **C2 is the "living" hinge.** Mogok's connections (C1–C3) mark high-leverage jumps; **C2 (vedanā → taṇhā)** is explicitly flagged as the *living* hinge for insight and the primary cut-point for beginners and veterans alike. Your paṭiloma training prioritizes **preventing the ②→③ handover at C2**.

- **Micro-formula for the hinge.** The cessation chain is taught *at the link itself*: **"Vedanā-nirodhā taṇhā-nirodho …"** (with the cessation of feeling, craving ceases …). Mogok's plate notes place **"Vedanā-Nirodha → Taṇhā-Nirodha"** on the present rim with the exit arrow active—this is your doctrinal warrant for the "mindful gap" drills at C2.

- **Functions keep the order clean.** Forward (anuloma) grammar: **phassa touches → vedanā experiences → taṇhā delights**; paṭiloma denies the next function by knowing the present one. Skipping functions (e.g., *phassa → taṇhā*) is an error the course will actively prevent.

- **Two truths integrated.** Because ②+④ **= dukkha-sacca** and ①+③ **= samudaya-sacca**, holding the C2 line fulfills the Noble Truths' tasks: fully know feeling as result; abandon craving as origin. This mapping and its practice cues sit on the inner teaching ring.

- **Exit semantics on the plate.** Paṭiloma is drawn with **dashed chevrons** and a **downward/outer exit from vedanā (≈ six o'clock)**; the wheel spec keeps **two curved arrows** distinct—one for cyclic perpetuation, one for the liberation path. Your drills will read the dashed path aloud to enact cessation logic.

Practice consequence. Work precisely at C2: when **vedanā (feeling)** is received as impersonal, changing process, **taṇhā (craving)** does not ignite; then **upādāna (clinging)** and **bhava (becoming)** do not mature—this is the lived taste of nirodha the volume trains you to repeat.

Practice — First mindful-gap drill (vedanā → no-taṇhā)

Aim (what you're training)

Hold **C2** so **feeling does not condition craving**:
saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā.

Setup (2–10 minutes to start)

- Sit or stand naturally; let a **live sense-door** be primary (breath touch, sound, taste, etc.).
- Recall the **present arc** and that **C2 sits between vedanā and taṇhā**. You will **know feeling** and **not roll**.
- Intend **bare knowing (sammā-sati)**—especially of **vedanā**.

Tip: Short, **10-minute** sits are fine for this first drill.

Drill: the mindful gap at C2

1. **Meet contact**
   Notice the moment of **phassa** (meeting of sense base, object, and consciousness).
2. **Name the feeling**
   Label the felt tone **pleasant / unpleasant / neutral**—just once, lightly.
3. **Hold the gap**
   Stay with **vedanā as vedanā**—impersonal, changing; **do not move** toward “more/less/other.” This **holds C2**

(vedanā ↛ taṇhā).

4. **If craving appears, note and release**

   If you catch “I want / I don’t want / I want to numb,” mark **“taṇhā”** once, relax the push/pull, and return to **knowing feeling**.

5. **Close the cycle correctly**

   By holding C2, **upādāna/bhava/jāti do not mature**; this is the **paṭiloma** taste you’re training.

Light-touch rules: **Gently name → let go of the label → keep watching**. Avoid judging or tinkering.

Real-time experience example (guided)

Object: a sip of sweet tea (tongue door)

- **Contact → Feeling:** Tongue meets sweet; a **pleasant vedanā** pops. **Name it once**: “pleasant.”

- **Mindful gap:** Stay with the **sweet-pleasant** feel **as feel** (warmth/tingle/aftertaste), **not** with “get more.”

- **Watch the spark:** If a thought “let me have more” arises, recognize **“that’s taṇhā beginning”**; soften the posture and **return to feeling known**.

- **Result:** When **feeling is known**, **craving doesn’t take**; the link **doesn’t pass**.

(You can run the same script at the ear door with praise/criticism; the mechanics are identical.)

Micro-log your first attempts (1–3 notes per day)

Use quick, factual notes. Examples fields below are **enough** for Week 1:

- **Door / Object** (eye, ear, nose, tongue, body, mind)

- **Feeling** (pleasant / unpleasant / neutral)

- **Did craving follow?** (Y/N)

- **One cue you noticed** (“urge in throat,” “lean-forward thought,” etc.)

- **What you did** (“held feeling,” “named taṇhā & relaxed”)

Supported prompts:

- “**Observe one meal**: note each feeling and **whether craving follows**.”
- “**Two-column log**: feelings ↔ mind-states (e.g., pleasant ↔ greedy mind?).”
- “At each contact moment, identify **aggregate** and **chain** (**phassa → vedanā → taṇhā**).”

Plate cues to keep you aligned

- **Bold C2 segment:** *vedanā → taṇhā — hold here.*
- **Two paths visible: counter-clockwise =** cessation; **downward arrow =** exit.
- **Nirodha wording on the wheel:** middle break **“vedanā-nirodha → taṇhā-nirodha.”**

Common snags (and fixes)

- **Grabbing the feeling ("this is *my* pleasure/pain")** → Re-label once; **see it as occurrence**; return to bare tone.

- **Over-thinking** → Use the **light-touch** sequence (name → let go → watch).

- **Missing the moment** → Shrink the task: **just catch vedanā**; even **one clean catch** is a success rep.

Why this works (your doctrinal warrant)

On the Mogok wheel, **present effect** culminates at **vedanā**, and **present cause** begins with **taṇhā**. Holding the **C2 cut** enacts **dependent cessation**: **"with the cessation of this, that ceases"—**so no clinging, no becoming, no birth, **the rim can't bind**.

Takeaway: One clean **vedanā** → **no-taṇhā** is a real **paṭiloma** moment. Repeat it.

Part -1

Chapter 1 — Assessment Pack

*Paṭiloma & the Primary Cut (C2: **vedanā → taṇhā**)*

*Use this pack after the Practice Section. Keys in **bold**. Remediation plates: Fig. 4.1 Paṭiloma Overlay; Fig. 4.2 Mindful Gap; Fig. 4.3 Exit Path.*

A) True / False (8)

1. In paṭiloma training the rim is read **12→1**. **T**

2. The **primary cut** is at **vedanā → taṇhā (C2)**. **T**

3. Paṭiloma **starts at vedanā**. **F** (Practice hinge is at vedanā; reversal is read 12→1)

4. Solid arrows = paṭiloma, dashed = anuloma. **F** (solid = arising; dashed = cessation)

5. The **exit arrow** is drawn **downward from 6 o'clock (vedanā)**. **T**

6. Labels should be placed **outside** the rim; hub stays clean. **T**

7. Double-headed chords mark **C1/C2/C3** connectors. **T**

8. C2 belongs to **Present Effect**. **F** (C2 bridges Present Effect → Present Cause)

B) Fill-in-the-Blank (8)

1. The live hinge is **vedanā → taṇhā**. **(C2)**

2. Present-arc sentence: **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**. **(present cue)**

3. Paṭiloma arrows on plates are **dashed**. **(cessation)**

4. The exit path is also called **vivaṭṭa**. **(unwinding/exit)**

5. **Past Cause** holds links **1–2**. **(avijjā, saṅkhāra)**

6. **Present Effect** holds links **3–7**. **(viññāṇa … vedanā)**

7. **Present Cause** holds links **8–10**. **(taṇhā, upādāna, bhava)**

8. **Future Effect** holds links **11–12**. **(jāti, jarā-maraṇa)**

C) Matching (10)

Match left (1–10) to right (A–J).

1. C2 hinge → **E**

2. Dashed chevrons → **A**

3. Double-headed chord → **J**

4. 6 o’clock position → **H**

5. Hub styling → **C**

6. “Receive vs restrain” cue → **I**

7. Present Effect band → **F**

8. Present Cause band → **G**

9. Exit path term → **B**

10. C3 bridge → **D**

Right column:

A. Paṭiloma flow B. *Vivaṭṭa* C. Hub clean (no fill) D. **bhava** ↔ **jāti**

E. **vedanā** → **taṇhā** F. Links **3–7** G. Links **8–10**

H. **vedanā** spot I. Mindful gap at C2 J. Connections (C1/C2/C3)

D) Label-the-Diagram (1 plate)

Task: On a blank wheel: (i) place all 12 links **outside** the rim; (ii) trace **dashed** chevrons **12→1**; (iii) bold **C2** and mark the **mindful gap**; (iv) draw the **downward exit** from **vedanā (6 o'clock)**.

Rubric (10 pts): links (4) + dashed flow (2) + C2 gap (2) + exit arrow (2).

Remediation: Missed C2 → review Fig. 4.2; missed exit → Fig. 4.3.

E) Short Answer (2)

1. **Why is C2 the primary cut in the Mogok method?** (3–5 sentences)
   Key: It's the live hand-off from result to cause; holding **vedanā** prevents **taṇhā**, stopping **upādāna/bhava/jāti**; aligns with dependent cessation.

2. **Explain "hub clean, labels outside" as a practice aid.** (3–5 sentences)
   Key: Readability and salience—keeps eye on rim functions (present arc/C2), avoids hub clutter, preserves quick recognition of the exit cue.

Scoring per item: 0–4 (0=off-track, 2=partial, 4=clear, doctrine-true).

F) Scenario Case (1)

Case: A phone buzzes (ear door). A quick **pleasant** wave appears; a thought “check now!” follows.

Prompts:

a) Identify door, present-arc links, and the **hinge**.

b) Write your **3-step C2 intercept** (≤40 words).

c) Note the **result** if the gap holds.

Expected: (a) Ear; **phassa → vedanā → (C2)**; (b) name “pleasant,” relax, **stay with feeling (no-taṇhā)**; (c) **no upādāna/bhava/jāti**.

Rubric: 10 pts (map 4 + intercept 4 + result 2). Remediate with Fig. 4.1/4.2.

G) Micro-Log (1)

Record 3 real moments today (any door). Columns: time | door/object | feeling (P/U/N) | C2 intercept (Y/N) | latency (sec) | note (one cue).

KPI targets (week 1): ≥50% C2 intercept; median latency ≤ **5 s**.

Remediation: If intercept <50% → repeat 3-breath drill (Fig. 4.4 when introduced).

H) Quick Quiz (5 MCQs)

1. The **exit arrow** originates at: a) *avijjā* b) *jāti* **c) *vedanā*** d) *upādāna*

2. **Paṭiloma** on plates is shown as: a) solid arrows **b) dashed chevrons** c) dotted chords d) none

3. **C2** connects: a) *phassa→vedanā* **b) *vedanā→taṇhā*** c) *upādāna→bhava* d) *bhava→jāti*

4. The present-arc sentence ends with: a) *upādāna* b) *bhava* **c) no-taṇhā** d) *saññā*

5. **Labels** belong: a) inside the rim **b) outside the rim** c) on the hub d) anywhere

I) Reflection Ticket (1-minute)

“Where exactly will you **look and hold** during the next pleasant feeling today? Write one sentence naming the door, the feeling, and your **mindful-gap** cue.”

Teacher Rubric & Auto-Key

- **Grading:** Aim for **70%+** overall; <70% → send learner to specific plate:
    - Arrow grammar errors → Fig. 4.1; gap confusion → Fig. 4.2; exit cue → Fig. 4.3.
- **Item keys:** Marked in **bold** above.
- **Feedback tags:** “Find-C2,” “Hold-gap,” “Read-dashed,” “Exit-down.”
- **Re-test:** Redo T/F + Quick Quiz after one day of micro-logs.

Takeaway Box — Cut at C2: mindful space stops the spin

- **Land on *vedanā*.** Name the tone once (pleasant / unpleasant / neutral).
- **Hold the gap.** *Vedanā* known as *vedanā* → **no-taṇhā** (don’t move to “more/less/other”).
- **Cessation unfolds.** No **taṇhā** → **upādāna** → **bhava** → **jāti**; the wheel unwinds.

- **See the exit.** From **6 o'clock (vedanā)** follow the downward liberation arrow.

- **Keep score.** Log C2 intercepts and latency; one clean **vedanā → no-taṇhā** is success.

- **Pocket cue:** *Feel → Know → Let be — no-taṇhā.*

Orientation — Sati and samādhi as the "assist rays" at C2 (no mixing systems)

- ***Where the work happens.*** *In the Mogok wheel you practice on the* ***present arc*** *(saḷāyatana → phassa → vedanā) and* ***hold the hinge*** *so* ***vedanā does not condition taṇhā****. The tradition's own reading guide makes this explicit and names the* ***mindful gap*** *right there.*

- ***What the assist rays are.*** *We use* ***sammā-sati*** *(right mindfulness) and* ***sammā-samādhi*** *(right concentration) as functional supports to* ***stabilize attention at feeling*** *and* ***prevent restless proliferation****, i.e., to keep the* ***C2 cut*** *intact. In the source set: sati "keeps present-moment observation → interrupts automatic craving," while samādhi "prevents restless proliferation."*

- ***Canonical alignment via path factors (kept inside Mogok).*** *The Eightfold Path entries are applied* ***at the hinge****:* ***Right Mindfulness guards the vedanā → taṇhā pivot****, and* ***Right Concentration stabilizes*** *the field*

so wisdom can see processes clearly. We keep to these factors only—no external add-ons.

- ***Satipaṭṭhāna bases used here.*** *Consistent with Mogok sermons and notes, we emphasize* ***vedanānupassanā*** *(mindfulness of feeling) and* ***cittānupassanā*** *(mindfulness of mind) as the two "live edges" for cutting the chain: vedanā known →* ***taṇhā doesn't arise****; mind seen as process → views lose footing.*

- ***System boundary (production rule).*** *This volume* ***stays inside the Mogok method****: one overlay per plate,* ***labels outside****,* ***hub clean****,* ***present-arc training****,* ***C2 bold****. All cueing (scripts, drills, captions) draws from the wheel's own arrow grammar (curved* ***cyclic vs exit****;* ***downward*** *exit arrow) and practice notes—no mixing with techniques not attested in these sources.*

One-line brief: *Sati holds* ***vedanā as vedanā****; samādhi keeps it steady; together they are your* ***assist rays*** *that make the* ***C2 cut*** *reliable—****without importing other systems.***

Diagram Hook — Plate 4.2 Mindful Gap Overlay

What you see. The full Mogok wheel with a **single overlay** focused on the **C2 hinge**. The **vedanā → taṇhā** segment is **bold** and marked with a **mindful-gap chip**. From that hinge, two short **assist rays** (labeled *sati* and *samādhi*) emanate to signal the supports that hold the gap. All **labels stay outside**, the **hub remains clean**, **double-headed**

chords still mark the three connections, and the **two curved arrows** (cyclic vs. exit) remain in the system grammar; the **downward exit** is present in the wheel spec but visually de-emphasized on this plate.

Why these rays. Mogok training works the **present arc—saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**—so **C2** must be held "live." *Sati* "keeps present-moment observation → interrupts automatic craving," and *samādhi* "prevents restless proliferation," making the **C2 cut** reliable.

Reading script (10 seconds). 1) **Land at 6 o'clock (vedanā)**; 2) **Name the tone once** (pleasant/unpleasant/neutral); 3) **Hold the gap** (watch feeling as feeling); 4) Let the **assist rays** remind you: *sati* stabilizes knowing, *samādhi* steadies the field; 5) Confirm the **arrow pair** (arising vs. cessation) and that you're enacting the **reverse** current here.

Caption (to print).

Fig. 4.2 Mindful Gap Overlay—C2 (vedanā→taṇhā) bold with mindful-gap marker; assist rays (sati, samādhi) support the hold. Labels outside; hub clean; keep the system grammar (chords = connections; two curved arrows = cyclic/exit).

Production notes (lock to house rules).

- **One overlay per plate.**

- **Bold only the C2 chord**; place a small **gap chip** on the vedanā-side of the hinge.

- Draw **two short assist rays** centered on the **7→8** chord; keep them **clear of nidāna labels/pillars**.

- **Color:** use the series' **house blue accent** for assist rays (stay within the established legend; do not introduce new hues).

- Maintain **labels outside / hub clean** and preserve **curved-arrow** grammar; the **downward exit** belongs to the system but is not the focus of this plate.

QA quick-check.

[ ] C2 bold + gap chip legible at print size.

[ ] Assist rays labeled (*sati, samādhi*) without touching labels/chords.

[ ] Present-arc cue visible somewhere on the rim text (**… vedanā → (mindful gap) → no-taṇhā**).

[ ] Arrow-pair legend present (arising vs. cessation).

Why it matters (doctrinal warrant). Holding **C2** with *sati–samādhi* denies the ②→③ hand-over (result → cause): **vedanā ↛ taṇhā → no upādāna/bhava → no jāti/jarā-maraṇa**. That is the **paṭiloma** function this plate trains you to see and repeat.

Doctrinal Core — Assist Rays & the Mindful Gap (C2)

Aim. Clarify how *sati* (mindfulness) and *samādhi* (concentration) function as "assist rays" that hold open the mindful gap at the live hinge C2 (vedanā → taṇhā), enabling paṭiloma (cessation) without importing external systems.

1) Where the assist rays act: the present arc

- Mogok practice concentrates on the **present-effect → present-cause handoff**: **saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**.

- On the Wheel, C2 is explicitly marked as the **cut**: when vedanā is clearly known, **it does not roll into taṇhā**; then upādāna/bhava don't assemble and the rim (dukkha) cannot keep turning.

2) What the assist rays are doing

- **Sati** keeps awareness on the **fresh vedanā** as vedanā—"just a tone" (pleasant/unpleasant/neutral)—so the bridge to taṇhā is seen **before** it ignites.

- **Samādhi** collects the mind so **contact and feeling are seen cleanly**, preventing proliferation at phassa/vedanā and giving insight a stable field to bite.

- Mogok Sayadaw's talks make the teamwork explicit: **viriya + sati support samādhi**, which "points the mind straight" at the object so **paññā** can actually see impermanence; none of these three can be dropped.

3) How the mindful gap works (mechanics)

- **Moment of contact:** phassa arises; a **feeling tone (vedanā)** appears.
- **Insert sati:** name the tone once (P/U/N), stay with the **raw occurrence**, and **do nothing—**this is the **gap**.
- **Hold C2:** keep attention **at feeling** so the **bridge to craving doesn't assemble** ("hold the C2 cut").
- **Outcome:** when vedanā is known rightly, **no-taṇhā**; the upward chain (upādāna → bhava) doesn't get fuel.
- Training cue (Mogok method): **"Door fires → contact → feeling → craving?"—**catch it at **feeling**; label, relax, return.
- KPI language for later chapters is already implied in the sources: repeated, stable **"vedanā known; taṇhā did not arise"** is the sign of mastery.

4) Why we don’t mix systems here

- The Wheel **prevents two classic errors**: (1) fighting **results** (3–7), and (2) ignoring the **doing/defilement zone** (8–10) where freedom is won. Our paṭiloma work therefore **stays on the Wheel**: present arc + C2 cut.

- House rule from the training materials: a **“no-skip” rule**—always insert **vedanā before taṇhā**—so attention never jumps over the hinge into storytelling or technique-hopping.

- Samatha is welcomed **only as a support** for clarity at vedanā; it **does not** cut DO directly. With calm, **vedanā is observed steadily → craving doesn’t arise**.

5) Cross-checks (Mogok sources)

- **Wheel layout & practice locus:** present arc and the C2 “hold”.

- **Satipaṭṭhāna as working frame:** consolidate to 4 foundations; observe **salāyatana, phassa, vedanā** for rising–falling (vipassanā).

- **Five powers applied to C2:** sati regulates; samādhi stabilizes; **result** is “vedanā known, taṇhā does not arise”.

Bottom line. On Plate 4.2, the blue assist rays (sati/samādhi) **stabilize and illuminate** the moment of **vedanā** so the **mindful gap** stays open; **C2 is held**; **no-taṇhā** arises; the cycle **fails to gain traction** and paṭiloma proceeds.

Practice — Assist ray drill (*sati* on vedanā); log your gap duration

Aim

Stabilize the **mindful gap at C2** so **vedanā does not condition taṇhā**:
saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā.

Setup (1–2 min)

- Pick a **live door** (eye/ear/nose/tongue/body/mind).

- Recall where you practice: the **present arc**; you're about to **hold C2**.

Drill — "Assist ray: *sati* on vedanā"

1. **Mark contact** → "phassa." Then **feel the tone** → "vedanā."

2. **Name the tone once** (pleasant / unpleasant / neutral). Then do **two bright breaths right at the tone** to hold the gap.

3. **Keep *sati*** on vedanā as vedanā (just a felt tone). Don't move to "more/less/other." This is the **C2 hold**.

4. If a tug appears ("want now / push away / numb"), **note 'taṇhā' once**, relax the pull/push, and **return to feeling known**.

5. **Verify non-arising downstream:** if the hold stood, there's **no upādāna/bhava/jāti**—the rim can't take.

House cues to stay aligned: **labels outside, hub clean;** three connections marked with **C2 = PRIMARY CUT; curved arrows** show cycle vs **downward exit** (context).

Real-time example (ear door, "phone buzz")

- **Contact → Feeling:** Buzz hits the ear; a **pleasant** tone pops. **Name once:** "pleasant."

- **Two-breath hold at vedanā:** Stay with the feel of "buzz-pleasant" for **two bright breaths** (no story).

- **Watch the bridge:** If “check now!” surges, tag **“taṇhā”** once, soften, and **return to raw pleasantness** until it fades.

- **Result check:** If the hold stood, **no roll into upādāna/bhava**; you just enacted **paṭiloma** at C2.

Swap doors freely (e.g., taste). The same mechanics apply: ***tongue+taste*** *→* ***phassa*** *→* ***vedanā*** *→* ***(gap)*** *→* ***no-taṇhā****, cutting the C2 bridge.*

Log your gap duration (micro-log, daily)

Record **3–5 reps/day**. Use breaths as your unit (simple and printable from the sources).

Fields: time | door/object | tone (P/U/N) | **gap held (breaths)** | taṇhā arose? (Y/N) | note (one cue)

- “Two-breath at tone” is your **baseline**; build from there.

- Keep a **door-tone log**; mark the hinge and whether a **C2 cut** succeeded.

- Teacher QA for your notebook: **no illegal skips** (never draw **phassa** → **taṇhā**); C2 is always tagged.

Why this drill works (doctrinal warrant)

Mogok's own practice card: **"Work the present arc … vedanā → (mindful gap) → no-taṇhā … hold the C2 cut (don't roll). Verify downstream non-arising."**

Pocket cue: *Contact → Feeling →* ***Two breaths at tone*** *→ no-taṇhā.*

Assessment Pack

Mindful Gap & Assist Rays (C2: ***vedanā*** *→* ***taṇhā*** *— sati/samādhi)*
Use after the Practice Section. Keys in ***bold****. Remediation plates: Fig. 4.2 Mindful Gap; Fig. 4.1 Paṭiloma Overlay; Fig. 4.3 Exit Path.*

A) True / False (10)

1. *The mindful gap is held* ***at*** *the hand-off from* ***vedanā to taṇhā****.* ***T***

2. *Sati stabilizes the field and samādhi labels feeling.* ***F*** *(Sati knows feeling; samādhi steadies the field).*

3. *In paṭiloma diagrams, **dashed** marks cessation; **solid** marks arising. **T***

4. *The exit arrow originates at **6 o'clock (vedanā)** and points downward. **T***

5. *Labels should be printed **inside** the rim for clarity. **F** (labels outside; hub clean).*

6. *Double-headed chords denote the three connections C1/C2/C3. **T***

7. *The present arc is **saḷāyatana → phassa → vedanā → (gap) → no-taṇhā**. **T***

8. *The mindful gap drill allows **vedanā to condition taṇhā more cleanly**. **F** (aim is **no-taṇhā**).*

9. *Mixing outside techniques is discouraged; stay within Mogok wheel grammar. **T***

10. *If C2 holds, **upādāna/bhava/jāti** fail to assemble. **T***

B) Fill-in-the-Blank (10)

1. *Assist rays at C2 are **sati** and **samādhi**. **(mindfulness / concentration)***

2. *Present-arc sentence: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**. **(practice cue)***

3. *The C2 **hinge** is **vedanā** → **taṇhā**. **(primary cut)***

4. *Exit path term used in captions: **vivaṭṭa**. **(unwinding/exit)***

5. *Paṭiloma on plates is drawn with **dashed chevrons**. **(cessation)***

6. *The mindful gap is **feeling known as feeling**—no move to "more/less/other." **(vedanā as vedanā)***

7. *If craving arises, note **taṇhā** once and **return** to feeling. **(relax)***

8. *The exit arrow is drawn from **vedanā (6 o'clock)**. **(downward)***

9. *Chords (short straight links) indicate **connections** (C1/C2/C3). **(double-headed)***

10. ***Hub clean; labels outside** are **production rules** for clarity. **(no hub fill)***

C) Matching (12)

Match 1–12 to A–L.

1. *C2 hinge → **E***
2. *Assist ray (sati) → **A***
3. *Assist ray (samādhi) → **B***
4. *Dashed chevrons → **J***
5. *Double-headed chord → **I***
6. *Exit origin → **H***

7. *Present arc cue →* ***G***

8. *No mixing systems →* ***L***

9. *"Feeling known as feeling" →* ***C***

10. *Downward arrow meaning →* ***K***

11. *Labels placement →* ***D***

12. *If C2 holds →* ***F***

Right column:

A. Keeps attention on vedanā B. Steadies the field

C. Mindful gap D. Outside rim; hub clean

E. ***vedanā → taṇhā*** *F. No upādāna/bhava/jāti*

G. ***saḷāyatana → phassa → vedanā → (gap) → no-taṇhā***

H. 6 o'clock (vedanā) I. C1/C2/C3 connectors

J. Paṭiloma (cessation) K. Exit (vivaṭṭa) L. Wheel grammar only

(Citations: A/B/G/F—; E—; D—; H/K—; I/J—)

D) Label-the-Diagram (gap/rays) — 1 plate

Task: *On a blank wheel: (i) place all 12 links* ***outside****; (ii)* ***bold C2*** *and add a* ***mindful-gap chip*** *on the vedanā side; (iii) draw* ***two assist rays*** *labeled sati & samādhi; (iv) keep arrow grammar visible (solid = arising; dashed = cessation).*

Rubric (12 pts): *links 4 + C2/gap 4 + rays 2 + arrow grammar 2.*

Remediation: *If gap/rays unclear → Fig. 4.2; if dashed/solid confused → Fig. 4.1.*

E) Short Answer (3)

1. ***Explain how sati and samādhi work together at C2.*** *(3–5 sentences)*

   Key: *Sati keeps vedanā in view; samādhi steadies; together they hold the gap so vedanā* ***doesn't*** *condition taṇhā.*

2. ***Why does the exit arrow originate at vedanā?*** *(3–5 sentences)*

   Key: *The wheel's exit is drawn from* ***6 o'clock*** *because the live hinge is vedanā→taṇhā; cutting here makes the downward* ***vivaṭṭa*** *functional.*

3. ***What does "no mixing systems" protect against in this training?*** *(3–5 sentences)*

   Key: *Prevents technique-hopping/skipping the hinge; keeps practice on present arc & wheel grammar.*

Scoring per item: 0–4 (0=off-track, 2=partial, 4=clear & doctrinal).

F) Scenario Case (1)

Case: *You taste a sudden* ***bitter*** *note in coffee (tongue door).*

Prompts:

a) Identify door + present-arc link sequence.

b) Write your ***assist-ray*** *steps at C2 (≤40 words).*

c) State the ***downstream result*** *if the gap holds.*

Expected: *(a) Tongue;* ***phassa → vedanā → (C2)****; (b) name "unpleasant," hold with sati for two breaths while samādhi steadies; (c)* ***no-taṇhā → no upādāna/bhava/jāti****.*

Rubric: *10 pts (map 4 + assist steps 4 + result 2).*

G) Micro-Log (1)

Today's 4 reps *(any doors). Columns: time | door/object | tone (P/U/N) |* ***gap held (breaths)*** *| taṇhā arose? (Y/N) | one cue.*

Targets (week 1): *baseline* ***2 breaths*** *at tone; ≥50% C2 holds.*

H) Quick Quiz (5 MCQs)

1. *The* ***assist rays*** *on Plate 4.2 are: a) viriya/paññā* ***b) sati/samādhi*** *c) mettā/upekkhā d) hiri/ottappa.* ***b***

2. *The* ***mindful gap*** *is: a) thought-free blank* ***b) vedanā known as vedanā*** *c) tightening jaw d) focusing on breath elsewhere.* ***b***

3. ***C2*** *connects: a) phassa→vedanā* ***b) vedanā→taṇhā*** *c) upādāna→bhava d) bhava→jāti.* ***b***

4. *Arrow grammar:* ***dashed*** *= a) arising* ***b) cessation*** *c) connectors d) obstacles.* ***b***

5. *Exit origin on wheel: a) avijjā b) jāti* ***c) vedanā*** *d) saṅkhāra.* ***c***

I) Reflection Ticket (1-minute)

*"In one sentence, name **where** you'll hold attention at the next strong feeling today, and **which assist ray** you'll emphasize first."*

Teacher Rubric & Auto-Key

- ***Threshold:** Aim ≥70%; <70% → send to specific plate:*
    - *Gap unclear → Fig. 4.2; paṭiloma grammar → Fig. 4.1; exit cue → Fig. 4.3.*
- ***Feedback tags:** "Hold-C2," "Sati-first," "Two-breath baseline," "Dashed=cease," "Exit@6."*
- ***Re-test:** Repeat T/F + Quick Quiz after one day of micro-logs.*

Takeaway Box — Sati/samādhi anchor the gap—cut at vedanā

- ***Land at 6 o'clock:** meet vedanā (pleasant / unpleasant / neutral).*
- ***Name once, then stay:** sati knows the tone; samādhi steadies the field.*

- ***Hold C2:*** *keep vedanā → no-taṇhā (don't move to "more/less/other").*
- ***Result:*** *no* ***upādāna → bhava → jāti/jarā-maraṇa****—the wheel can't take.*
- ***Log it:*** *record gap* ***duration (breaths)*** *+* ***intercept (Y/N)*** *after each rep.*
- **Pocket cue:** Feel → Know → Let be — no-taṇhā.

Ch. 3: Exit Path at 6 o'clock

Orientation — Exit path at 6 o'clock (vedanā); simile of a river leaving an eddy

On the Mogok wheel the ***liberation path is drawn from the vedanā position (≈ six o'clock) as a downward, out-of-cycle arrow****. It contrasts with the rim's cyclic arrow: one shows* ***perpetuation****, the other* ***release****. Read this plate as "where to leave the spin": land on vedanā, hold the hinge (****C2: vedanā → taṇhā****), and take the* ***downward exit****.*

The wheel's fixed anatomy still guides you: ***two circles*** *(outer chain/inner vessel) with* ***four blue pillars*** *dividing the rim into* ***Past Cause → Present Effect → Present Cause → Future Effect*** *(Cause/Effect alternating). This orientation keeps your eye on the* ***present arc*** *so that vedanā is* ***known as feeling****,* ***before*** *it conditions taṇhā.*

Simile—river and eddy. *Picture the wheel's rim as an* ***eddy****: water circles when pulled by habit. At six o'clock a* ***cut-through channel*** *opens: when vedanā is held rightly (no push/pull), the current* ***slides out*** *through that channel—****no entry into taṇhā → upādāna → bhava****—and the spin* ***loses power****. The diagram encodes this with* ***dashed paṭiloma cues*** *on other plates and the* ***downward exit*** *here as your practice reminder.*

10-second read-script. *1) Find* ***six o'clock (vedanā)****. 2) Recall the hinge* ***C2****. 3)* ***Hold feeling as feeling*** *(mindful gap). 4)* ***Trace the downward exit****—that's the vivaṭṭa path shown on this plate.*

Diagram Hook — Plate 4.3 Exit Path Overlay

What you see. *A single-purpose overlay highlighting the* ***liberation path****: a* ***dashed arrow*** *begins at* ***6 o'clock (the vedanā position)*** *and runs* ***downward/outward****, indicating the* ***nirodha/exit*** *route distinct from the rim's cyclic flow. The wheel's grammar remains visible in the background (twelve links on the rim; three bidirectional C-connections; cyclic vs. exit path pairing).*

Why it starts at vedanā. *Mogok's layout places* ***vedanā*** *on the* ***present-effect arc****, right before* ***C2 (vedanā ↔ taṇhā)*** *hands into present cause; the* ***exit path*** *is explicitly drawn* ***downward from vedanā*** *to show where cessation is made functional in practice.*

Arrow grammar (what to remember).

- ***Two path arrows:*** *one for the* ***cyclic*** *loop, one* ***outward/downward*** *for* ***exit****.*

- ***Three connections:*** *C1 saṅkhāra ↔ viññāṇa,* ***C2 vedanā*** *↔* ***taṇhā*** *(primary cut), C3 bhava ↔ jāti. Keep them visible but secondary on this plate.*

10-second read-script. *1)* ***Find 6 o'clock = vedanā****; 2) recall* ***C2*** *as the live hinge; 3)* ***trace the dashed exit arrow downward/outward****; 4) say aloud: "****Feeling known → no taṇhā → exit****."*

Caption (to print on plate).

Fig. 4.3 Exit Path Overlay—Dashed arrow from ***6 o'clock (vedanā)*** *outward/downward marks the* ***nirodha*** *path; contrasts with the rim's cyclic arrow. Connections (C1–C3) shown for context.*

Production notes.

- ***One overlay only*** *(exit path); background wheel at low contrast.*

- *Style the* ***exit*** *as* ***dashed*** *to match cessation graphics used across Vol. IV (distinct from solid anuloma arrows); keep* ***path labels outside the rim*** *and do not obscure the vedanā label.*

- *Preserve the **two-path legend** (cyclic vs. exit) somewhere on the plate.*

QA quick-check.

*[ ] Arrow visibly **originates at vedanā (≈ six o'clock)**.*

[ ] Cyclic vs. exit pairing is clear at a glance.

[ ] C2 chord is discernible but subordinate (context only).

Doctrinal Core — Vivaṭṭa (exit), Noble Path integration, cessation logic

- ***What "exit" means here.** Mogok's wheel shows **two path arrows**: the **rim/cyclic** flow and a **downward/outward exit**. The exit is drawn **from six o'clock (vedanā)** to mark where release is made functional in practice. This out-of-cycle path is the diagram's **vivaṭṭa** (unwinding) counterpart to **vaṭṭa** (turning).*

- ***Why it starts at vedanā (the live hinge).** The present arc ends at **vedanā** and hands into **Present Cause** via **C2 (vedanā ↔ taṇhā)**; Mogok's cessation note is explicit: **"C2 cut: vedanā doesn't roll into taṇhā → no upādāna/bhava → no jāti/jarā-maraṇa; result: wheel can't turn; curved exit arrow = release."***

- ***Noble Path integration (the "assist rays").** At this hinge, bring the **Eightfold Path** to the feeling tone itself—*
  ***Right Mindfulness** (sammā-sati): keep feeling bare and changing;*
  ***Right Effort** (sammā-vāyāma): prevent/abandon unwholesome urges, arouse/maintain the wholesome;*

Right Concentration *(sammā-samādhi): steady attention so feeling can be known without flinching;*
Right View *(sammā-diṭṭhi): frame feeling as not-self/impermanent—no reason to grasp.*
Mogok notes present this set as the ***primary exit (vivaṭṭa) at vedanā****.*

- ***Cessation logic (paṭiloma).*** *Train the* ***reverse sequence****: with non-grasping at feeling,* ***craving does not****; without craving,* ***clinging does not****; without clinging,* ***becoming does not****; without becoming,* ***birth does not****—"****with this not, that does not****." This is the lived* ***vivaṭṭa*** *that the exit arrow summarizes.*

- ***Diagram → practice.*** *Read* ***vedanā @ 6 o'clock****, apply the path factors to* ***hold C2****, and* ***take the downward exit****. The wheel's two-arrow grammar (cyclic vs exit) is your constant reminder that vivaṭṭa is available* ***now****, at the feeling door.*

Practice — Exit-path visualization; log your exit attempts

Aim

Rehearse the ***downward/outward exit*** *from* ***6 o'clock (vedanā)*** *so that in real moments you can* ***hold C2*** *and* ***leave the spin*** *instead of rolling into taṇhā → upādāna → bhava.*

Setup (plate or mental image)

- *Use **Plate 4.3** or visualize the wheel with **two path arrows**: rim = cyclic; **dashed exit** = liberation. Keep **labels outside, hub clean**; C-chords in the background.*

Drill — Exit-path visualization (30–60 seconds per rep)

1. ***Find 6 o'clock** on the rim (**vedanā**).*
2. ***Mark the hinge**: C2 (**vedanā** ↔ **taṇhā**) is the live cut.*
3. ***See the dashed arrow** leaving the rim **downward/outward**; say (softly): "**Feel** → **Know** → **Exit.**"*
4. ***Run the present-arc cue** once: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**.*
5. ***Verify the logic**: if the gap holds, **no upādāna/bhava/jāti**—the wheel can't take.*

Tip: Do 3 quick visualization reps before your sit or a meeting—this primes the exit cue.

Real-time example (body door, “cheek itch”)

- ***Contact → Feeling:*** *Tingling rises on the cheek;* ***unpleasant vedanā*** *appears. Land at* ***6 o’clock*** *in your mind.*

- ***Hinge check:*** *Notice the urge “scratch now!” beginning—this is* ***C2*** *gearing up.* ***Hold the gap*** *by knowing the raw unpleasantness (sting/heat) as just* ***feeling****.*

- ***Take the exit:*** *See the* ***dashed arrow*** *leaving the rim; breathe once with the sensation, repeat: “****Feel → Know → Exit.****”*

- ***Result check:*** *The impulse fades without scratching; there was* ***no taṇhā → no upādāna/bhava****. That was a live* ***exit****.*

(Swap doors: ear—sharp criticism; tongue—sweet aftertaste. The mechanics and the exit arrow are the same.)

Log your exit attempts (micro-log, daily)

Record ***3–5*** *real moments/day.*

Fields: *time | door/object | tone (P/U/N) |* ***exit taken? (Y/N)*** *|* ***exit latency (sec)*** *from vedanā to “felt exit” | notes (1 cue)*

- ***Targets (Week 1):*** *≥50% exits taken;* ***median exit latency ≤ 5 s****.*

- ***If miss:*** *tag the miss (****taṇhā****) once, relax, and* ***re-visualize*** *the dashed exit before the next rep.*

Plate cues to keep you aligned

- ***Origin point:*** *exit* ***begins at vedanā (6 o'clock)****.*

- ***Arrow grammar: dashed = exit/cessation****, rim arrow = cyclic.*

- ***Context chords:*** *keep* ***C2*** *visible but subordinate on this plate.*

Pocket cue: *See vedanā → hold gap → follow the dashed arrow out.* ***Assessment Pack***

Exit Path @ 6 o'clock (vivaṭṭa) — C2: ***vedanā → taṇhā***

Use after the Practice Section. Keys in ***bold****. Remediation plates: Fig. 4.3 Exit Path; Fig. 4.2 Mindful Gap; Fig. 4.1 Paṭiloma Overlay.*

A) True / False (8)

1. *The **exit arrow** begins at **6 o'clock (vedanā)** and points **downward/outward**. **T***

2. *The exit uses the **same** arrow style as the cyclic rim flow. **F** (exit is dashed/cessation; rim uses solid/anuloma).*

3. ***C2** is the **primary cut** that makes the exit functional. **T***

4. *Labels belong **outside** the rim; the **hub stays clean**. **T***

5. *The two-path legend (cyclic vs exit) should be **visible** on exit plates. **T***

6. *The exit arrow originates at **avijjā** (12 o'clock). **F** (origin is vedanā at 6 o'clock).*

7. *The three **connections** (C1/C2/C3) are kept for context on exit plates. **T***

8. *The present-arc practice sentence includes **(mindful gap) → no-taṇhā**. **T***

B) Fill-in-the-Blank (8)

1. *The exit path is called **vivaṭṭa**. **(unwinding/exit)***

2. *It **begins** at **vedanā** (≈ **6 o'clock**). **(origin)***

3. *Exit is drawn with a **dashed** arrow (cessation). **(paṭiloma style)***

4. ***C2** connects **vedanā** → **taṇhā** (primary cut). **(hinge)***

5. *Present-arc cue: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**. **(practice)***

6. *The rim's forward (cyclic) flow is shown with **solid** arrows. **(anuloma)***

7. *Keep **labels outside**; **hub clean**. **(production rule)***

8. *Connections to show: **C1 saṅkhāra↔viññāṇa**, **C2 vedanā↔taṇhā**, **C3 bhava↔jāti**. **(context)***

C) Matching (10)

Match 1–10 to A–J.

1. *Exit origin →* ***F***
2. *Exit style →* ***A***
3. *Rim style →* ***I***
4. *C2 hinge →* ***D***
5. *Two-path legend →* ***B***
6. *Labels placement →* ***E***
7. *Vivaṭṭa →* ***H***
8. *Present-arc cue →* ***G***

*9. Connections (context) → **J***

*10. Hub styling → **C***

Right column:

A. Dashed (cessation) B. Cyclic vs exit both shown

*C. Hub clean D. **vedanā → taṇhā***

*E. Outside rim F. **vedanā @ 6 o'clock***

*G. **… vedanā → (gap) → no-taṇhā** H. Exit/unwinding*

I. Solid (arising) J. C1/C2/C3 visible

(Cites: F/A/B— ; D/J—; I—; E/C—; G—)

D) Label-the-Diagram (exit) — 1 plate

***Task:** On a blank wheel: (i) place all **12 labels outside**; (ii) draw a **dashed exit arrow from 6 o'clock (vedanā) downward/outward**; (iii) keep **two-path legend** (cyclic vs exit) visible; (iv) show **C1/C2/C3** chords lightly for context.*

***Rubric (10 pts):** labels 3 + exit arrow 4 + legend 2 + connections 1.*

***Remediation:** Missed origin/style → Fig. 4.3; arrow grammar → Fig. 4.1.*

E) Short Answer (2)

1. ***Why does the exit start at vedanā rather than anywhere else?*** *(3–5 sentences)*

   Key: *It's the* ***live hand-off*** *into cause at* ***C2****; holding* ***vedanā*** *prevents* ***taṇhā****, so* ***upādāna/bhava/jāti*** *don't assemble—hence the* ***downward exit*** *from 6 o'clock.*

2. ***Explain how the two-path legend helps you in real time.*** *(3–5 sentences)*

   Key: *Keeps* ***vivaṭṭa*** *salient vs rim habit; reminds you that* ***cessation (dashed)*** *is available* ***now*** *at the feeling door.*

Scoring per item: 0–4 (0=off-track, 2=partial, 4=clear & practice-true).

F) Scenario Case (1)

Case: *You hear sudden praise (ear door). A warm* ***pleasant*** *wave swells and "say more!" surges.*

Prompts:

a) Map door + present-arc links + hinge.

b) Take the ***exit*** *in ≤40 words.*

c) State the ***downstream result*** *if the exit holds.*

Expected: *(a) Ear;* ***phassa → vedanā → (C2)****; (b) name "pleasant," hold* ***vedanā*** *for two breaths,* ***no-taṇhā****, visualize* ***dashed exit****; (c)* ***no upādāna/bhava/jāti****.*

Rubric: *10 pts (map 4 + exit steps 4 + result 2).*

G) Micro-Log (1)

Today's 4 exits *(any doors). Columns: time | door/object | tone (P/U/N) |* ***exit taken? (Y/N)*** *|* ***exit latency (s)*** *| cue (1 phrase).*

Targets: *≥50% exits; median latency ≤* ***5 s****. If miss, re-visualize exit before next rep.*

H) Quick Quiz (5 MCQs)

1. *Exit arrow style: a) solid* ***b) dashed*** *c) dotted d) none.* ***b***

2. *Exit origin: a) avijjā b) jāti* ***c) vedanā*** *d) upādāna.* ***c***

3. *C2 connects: a) phassa→vedanā* ***b) vedanā→taṇhā*** *c) upādāna→bhava d) bhava→jāti.* ***b***

4. *Present-arc cue ends with: a) upādāna b) bhava* ***c) no-taṇhā*** *d) jāti.* ***c***

5. *Legend to keep on exit plates: a) four noble truths b) colors **c) cyclic vs exit** d) aggregates. **c***

I) Reflection Ticket (1-minute)

*"In one sentence, name **where** you'll look for the exit today and **what** you'll do in the first two seconds there."*

Takeaway Box — Exit at 6 o'clock—follow the unwinding

- ***Start point:** land at **6 o'clock = vedanā**; that's where the **downward/outward exit** begins.*
- ***Choose the dashed path:** remember the **two paths**—rim = cyclic, **dashed = exit/cessation**.*
- ***Hold C2:** know **feeling as feeling** → **no-taṇhā**; the hand-off to cause **doesn't** occur.*
- ***Cessation cascade:** with **no taṇhā**, there's **no upādāna** → **no bhava** → **no jāti/jarā-maraṇa**—the wheel can't take.*
- ***One-line cue:** Feel → Know → **Exit** (trace the dashed arrow from vedanā).*

- ***Keep it practical:*** *run the present-arc sentence often—**saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**—then take the exit.*

Part 2: Training Stack Implementation

Chapter. 4: Drills for Paṭiloma Mastery

Orientation — Structured drills for reversal (paṭiloma): three-breath release & reversal recitation

*This chapter turns Mogok's wheel into repeatable **reversal drills** aimed at the live hinge **C2 (vedanā → taṇhā)**, where the diagram shows the **exit path** leaving the rim **from 6 o'clock (vedanā) downward/outward**. You'll practice holding feeling as feeling and taking the **dashed** cessation path instead of rolling into cause.*

Two anchor drills.

1. ***Three-breath release (C2 Freeze Drill):*** *every time tone is known, whisper it once and **do nothing else for three breaths**; log each instance where craving fails to recruit clinging (your "cooling" metric).*

2. ***Reversal recitation (paṭiloma):*** *rehearse the* ***dependent-cessation chain*** *link by link (e.g., vedanānirodhā taṇhānirodho … jātinirodhā jarāmaraṇanirodho), using the* ***structured recitation*** *guidance for full reversal.*

Why these work (diagram → doctrine).

- *The wheel's* ***present arc*** *(saḷāyatana → phassa → vedanā) places feeling as the* ***live hand-off*** *into cause; training at C2 operationalizes the cessation side of "with this not, that does not."*

- *The plate set highlights* ***Partition 2*** *(Vedanā-Nirodha → Taṇhā-Nirodha) and shows the* ***middle exit arrow*** *from vedanā as the nirodha path—exactly where we drill.*

House style (keep the method pure). *Use Mogok's* ***overlay hygiene****: one overlay per plate,* ***labels outside****, and no mixing of ring fills/overlays—this maintains the wheel's grammar while you drill.*

Backup if you miss C2. *If the lean already hardened into intending,* ***catch C1****: label "intending to send/say/click" and swap in a harmless, truthful micro-act to halt becoming.*

What to watch as KPIs. *Expect a* ***shorter "feeling → wanting" lag*** *and more episodes where* ***wanting never ignites****—your clearest signs that paṭiloma is taking hold.*

One-line cue for the chapter: *Feel → Know (3 breaths) →* ***no-taṇhā*** *→ unwind.*

Diagram Hook — Plate 4.4 Drill Overlay (paṭiloma flow with drill markers)

What you see. *The base wheel sits faint; this overlay adds* ***practice markers*** *on top of the* ***paṭiloma / exit grammar*** *already encoded in the diagram:* ***two path arrows*** *(cyclic vs. exit),* ***four pillars*** *(section dividers), and* ***double-headed connectors*** *at the links. The* ***exit path*** *is shown as the* ***middle downward arrow*** *that* ***originates at ~6 o'clock (vedanā)****.*

Drill markers (3 layers) on the overlay.

1. ***Hinge target at C2.*** *Put a* ***target glyph*** *on the* ***C2 connection (vedanā ↔ taṇhā)*** *and label it* ***"Hold here"****; this is the* ***live cut*** *that makes the exit functional. Use the existing* ***"Link 5"*** *tag (vedanā→taṇhā) as the anchor so learners can find the hinge fast.*

2. ***Exit-tempo ticks.*** *Add* ***small ticks*** *along the* ***downward exit arrow*** *(from vedanā) to cue a* ***brief, steadied hold*** *while feeling is known and craving is not fed (breath-aware steadiness is permitted in our sources as a hindrance remedy). Keep this strictly as a* ***timing aid****—not a separate method—since the overlay's doctrine is still* ***vedanā → (mindful gap) → no-taṇhā****.*

3. ***Reverse-recitation beads.*** *Place* ***small numbered beads*** *on the rim to trace* ***dependent-cessation*** *(e.g., vedanā-nirodhā taṇhā-nirodho … jātinirodhā jarāmaraṇanirodho), beginning at vedanā and skimming back through the chain. This makes the* ***paṭiloma*** *sequence tangible on the wheel.*

Context the plate must preserve.

- ***Two-path legend:*** *keep* ***cyclic vs. exit*** *visible (overlay should never hide the pairing).*

- ***Section anatomy:*** *keep the* ***four pillars*** *and* ***Cause/Effect alternation*** *legible (Past Cause → Present Effect → Present Cause → Future Effect).*

- ***Connector grammar: double-headed arrows = connecting points****; your hinge target sits exactly on the* ***vedanā–taṇhā*** *connector.*

10-second read-script (for the margin).

*"****Find 6 o'clock = vedanā → hit the C2 target → ride the downward exit****; run the present-arc cue once:* ***saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā****."*

Production notes.

- ***Overlay-only additions:*** *C2* ***target glyph****,* ***exit-tempo ticks****,* ***recitation beads****; the rest of the wheel remains low-contrast.*

- ***Origin clarity:*** *ensure the* ***exit arrow*** *is clearly the* ***middle downward arrow from vedanā*** *(not the axis arrow).*

- ***Label hygiene: labels outside****,* ***hub clean****; keep* ***C1/C2/C3*** *chords visible but subordinate.*

- ***QR cue (optional caption):*** *“Scan for* ***hinge drill / reverse-flow recitation*** *demos.”*

QA quick-check.

[ ] C2 target sits on ***vedanā↔taṇhā (Link 5)****.*

[ ] Exit-tempo ticks align with ***downward exit*** *(not cyclic).*

[ ] Present-arc sentence is readable somewhere on the rim.

[ ] Two-path legend remains visible at a glance.

Doctrinal Core — Step-by-step reversal, the C2 cut, and period alignment

1) Read the wheel by sections, then place the cut.

- *The four **blue pillars** quarter the wheel into alternating **Cause/Effect** sections: **(1) Past Cause** → **(2) Present Effect** → **(3) Present Cause** → **(4) Future Effect**; this alternation is the house grammar ("Cause is paṭicca; Effect is samuppāda").*

- *The **twelve links** sit accordingly: **vedanā** is in **Present Effect (2)**; **taṇhā–upādāna–bhava** are **Present Cause (3)**; **jāti–jarā-maraṇa** are **Future Effect (4)**.*

- ***Connections & arrows**: short **double-headed chords** mark the three connections; the wheel always shows **two curved arrows**—one for the cyclic loop, one for the **exit**.*

2) The live hinge (C2) and its doctrinal warrant.

- *Mogok explicitly flags the **middle break** at **C2 (vedanā → taṇhā)** as the **cessation** entry: "**break at Vedanā → Taṇhā for middle cessation**." Holding vedanā prevents the hand-off into taṇhā, so **upādāna** and **bhava** never assemble and the rim cannot take.*

- *The **exit arrow** that leaves the rim is drawn **downward** from the wheel's middle—your **practice cue** that cessation is worked **from vedanā**.*

3) Step-by-step reversal script (paṭiloma).

Read the present arc, then speak the reverse:

- ***Present Effect (2):** "… **phassa** → **vedanā** …" (land here).*

- ***Primary cut: "vedanā-nirodha → taṇhā-nirodha"** (mindful gap at C2).*

- ***Cascade:** with **no taṇhā**, **no upādāna**; with **no upādāna**, **no bhava**; thus **no jāti**, **no jarā-maraṇa**—the **Future Effect** never matures. (Full chain context shown on the wheel; break specified at C2.)*

- ***Two-path check:** confirm you are following the **exit** (dashed/cessation) rather than the **cyclic** (solid/anuloma) flow.*

4) Period alignment (Atīta / Paccuppanna / Anāgata) keeps the drill honest.

- *The diagram carries explicit **time-period bands**: **Past**, **Present (effect)**, **Present (cause)**, **Future**. You practice **in the Present**, stopping the **2→3** crossover at C2 so **4** never activates.*

- *The wheel also overlays the **three vaṭṭa**: **kilesa** (avijjā/taṇhā/upādāna), **kamma** (saṅkhāra/bhava), **vipāka** (the eight resultant links). The C2 cut prevents **kilesa-vaṭṭa** from igniting the other two.*

5) Sacca alignment (why you cut at feeling).

- *The ring of **truth labels** shows **dukkha-sacca** across **Present Effect** and **Future Effect**, and **samudaya-sacca** across **cause** bands. Knowing **vedanā** (result) and **abandoning taṇhā** (origin) fulfills the task pairing right at the hinge.*

***One-line operational cue:** Present arc → **vedanā** (hold) → C2 doesn't pass → exit arrow.*

Practice — Three-breath drill; log your reversal success rate

Aim

*Train a short, repeatable **time-box at the hinge C2 (vedanā → taṇhā)** so the **present arc —** saḷāyatana → phassa → vedanā — **does not hand off into cause**. You'll use **three natural breaths** as a timing aid for the **mindful gap at vedanā** and then record outcome = **reversed (no-taṇhā)** or **ran (taṇhā arose)**.*

Drill (3–5 reps per session; 20–60s each)

1. ***Land at 6 o'clock (vedanā).** The moment feeling-tone appears, place the experience **in Present Effect** and name it once: "pleasant / unpleasant / neutral." Do **not** fix or avoid it.*

2. ***Time-box the gap: three breaths.** Stay with **vedanā as vedanā** for **three natural breaths**; the breath is **only a steadiness timer**, not a new object. (Your materials already use breath-counts as short seals, e.g., "end with **3 breaths** of equanimity.")*

3. ***Keep the sentence running:***
   *"… phassa → vedanā → (mindful gap) → **no-taṇhā**." If craving tries to form, know it as "leaning," and **return to the raw feel**.*

4. ***End-check (breath 3):*** *Did taṇhā ignite?*

- ***No:*** *mark* ***Reversed*** *and visualize the* ***dashed exit*** *(cessation path) leaving from vedanā.*

- ***Yes:*** *mark* ***Ran****; tag the craving (kāma/bhava/vibhava) once, then relax back to feeling.*

Fallback (if you miss C2): *catch* ***C1*** *for* ***1–2 breaths*** *(soften the intending before speech/action).*

Real-time example (ear-door: phone ping)

- ***Contact → Feeling:*** *A* ***ping*** *strikes the ear; a* ***pleasant*** *spark appears.* ***Name it once*** *(“pleasant”). (Door-bells/pings are used as drill cues in your pack.)*

- ***Three-breath hold:*** *For* ***three breaths****, stay with the* ***pleasant vedanā*** *itself. Keep the cue: vedanā → (gap) → no-taṇhā.*

- ***Result:*** *The “check it now!” urge doesn’t organize; mark* ***Reversed*** *and* ***see the dashed exit*** *from 6 o’clock. If it does organize, tag the craving type once, mark* ***Ran****, and reset for the next rep.*

(Swap doors: dessert bite → "more?" impulse; knee ache → "move now"; same timing and logic.)

Log — reversal success rate

Per attempt, record: *time | door/object | tone (P/U/N) |* ***3-breath completed?*** *(Y/N) |* ***Outcome*** *(Reversed / Ran) |* ***craving type*** *(if Ran) | note (≤6 words).*

Daily roll-up:

- ***Reversal success rate*** *= Reversed ÷ Attempts (per day).*

- ***Review line:*** *"Where did vedanā flip to taṇhā? Where did it not?"*

Weekly view (suggested fields): *day | attempts | reversed | ran | success % | most common door | common craving (kāma/bhava/vibhava).*

Why this works (diagram → doctrine)

Holding ***vedanā*** *prevents the* ***C2 hand-off*** *into* ***taṇhā****, so* ***upādāna/bhava/jāti*** *cannot assemble; the* ***exit path*** *(dashed) becomes live* ***from 6 o'clock****. The breath-count is just a* ***timer*** *that helps keep the* ***mindful gap*** *open without adding another system.*

Pocket cue: *Feel → Know (×3 breaths) →* ***no-taṇhā*** *→ Exit.*

Assessment Pack (Drills for Paṭiloma Mastery)

Format: *T/F (10); Fill-in (10); Matching (12); Label-the-Diagram (drills); Short Answer (3); Scenario Case (1); Micro-Log (1); Quick Quiz (5); Reflection Ticket (1).*

Scoring: *0–4 rubric (0=miss, 4=insightful); remediate with Plate 4.4 (Drill Overlay) and Plates 4.1–4.3 as noted.*

Diagram grammar anchors (for keys/remediation): *two curved arrows = cyclic vs.* ***exit*** *(downward) path; C2 sits* ***between vedanā and taṇhā****; present arc =* ***saḷāyatana → phassa → vedanā****; "****hold here****" at* ***vedanā → taṇhā****.*

A) True / False — mark T or F (answer in bold)

1. *The exit path on the wheel is shown as a* ***downward*** *arrow distinct from the cyclic flow.* ***T****.*

2. *C2 connects* ***phassa*** *to* ***vedanā****.* ***F*** *(C2 connects* ***vedanā ↔ taṇhā****).*

3. *The present arc to watch is* ***saḷāyatana → phassa → vedanā****.* ***T****.*

4. *Cutting at C2 prevents* ***upādāna*** *and* ***bhava****, so* ***jāti / jarā-maraṇa*** *do not mature.* ***T****.*

5. *"Hold here" refers to **avijjā → saṅkhāra**. **F** (it refers to **vedanā → taṇhā**).*

6. *The wheel alternates **Cause/Effect/ Cause/Effect** across its four sections. **T**.*

7. *In practice, when unsure, return to **feeling known as feeling**. **T**.*

8. *"Exit beads" (reverse recitation) should begin at **vedanā-nirodhā**. **T** (maps the C2 cessation hand-off).*

9. *The "axis" arrow (upward) represents the **exit**. **F** (that's the **axis/āsava**; exit is the **middle downward** arrow).*

10. *C2 crosses from **vipāka** (result) to **kilesa** (defilement) rounds. **T**.*

B) Fill-in-the-Blank (answers in bold)

1. *Primary hinge (C2) = **vedanā → taṇhā**.*

2. *Present-arc sentence = **saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**.*

3. *Downward **middle** arrow = **exit path**.*

4. *Alternation around the wheel = **Cause** → **Effect** → **Cause** → **Effect**.*

5. *“Hold here” segment on quick ref = **vedanā** → **taṇhā**.*

6. *Preventing **taṇhā** averts **upādāna** and **bhava** (no **jāti/jarā-maraṇa**). **C2** cut.*

7. *Result rounds (vipāka) include links **3–7** and **11–12**; **vedanā** is a **result**. **vipāka**.*

8. *Two arrows on the diagram = **arising** vs **cessation**.*

9. *Practical cue: “When in doubt, return to **feeling known as feeling**.” **feeling known as feeling**.*

10. *Three kinds of **taṇhā** for tagging: **kāma-, bhava-, vibhava-taṇhā**.*

C) Matching (12)

Left (1–12)

1. *C2 (hinge)*
2. *Present arc*
3. *Exit path (graphic)*
4. *Axis (graphic)*
5. *“Hold here” (QR quick ref)*
6. *Future Effect*
7. *Present Cause*
8. *Result round (vaṭṭa)*

9. Defilement round (vaṭṭa)

10. Upādāna

11. Bhava

12. Jāti

Right (A–L)

A. saḷāyatana → phassa → vedanā

B. vedanā ↔ taṇhā connector

C. middle downward arrow = release

D. upward central arrow = āsava/axis

E. vedanā → taṇhā segment bolded

F. jāti, jarā-maraṇa

G. taṇhā, upādāna, bhava

H. viññāṇa … vedanā; jāti; jarā-maraṇa

I. avijjā, taṇhā, upādāna (examples)

J. clinging; follows taṇhā

K. becoming; leads to jāti

L. birth; precedes jarā-maraṇa

Key: *1-B, 2-A, 3-C, 4-D, 5-E, 6-F, 7-G, 8-H, 9-I, 10-J, 11-K, 12-L.*

D) Label-the-Diagram (Plate 4.4 — Drill Overlay)

Task: *On a clean wheel:*

- *Place 12 links;* ***circle C2 (vedanā ↔ taṇhā)*** *and write "****Hold here****".*
- *Draw the* ***middle downward arrow*** *from vedanā and label "****Exit****".*
- *Keep* ***two curved arrows*** *visible (cyclic vs exit legend).*
- *On the rim, write the present-arc sentence:* ***saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā****.*

Rubric (0–4):

4=All items exact; grammar intact. 3=Minor placement error; legend preserved. ≤2=Remediate with Plates 4.1–4.3 (paths, hinge, exit).

E) Short Answer (3–5 sentences each)

1. ***Why is C2 the "live wire" for reversal?***

   *Expected points: vedanā is present-effect; if not handed to taṇhā, the causal cascade (**upādāna** → **bhava** → **jāti/jarā-maraṇa**) cannot assemble; exit path is taken.*

2. ***Explain how reverse recitation supports the cut.***

   *Expected points: begin at effect side (vedanā); speak **nirodha** sequence (no-taṇhā → no-upādāna → no-bhava …); reinforces the **downward exit** from C2.*

3. ***Differentiate the axis and the exit arrows.***

   *Expected points: axis = **upward** (āsava/axle simile); exit = **middle downward**; do not confuse in drills.*

F) Scenario Case (worked in 6–8 lines)

Case: *You hear a message ping and a pleasant spark appears.*

Prompt:

- *Place the moment on the wheel (door → **phassa** → **vedanā**).*

- *Describe **how you keep C2 from handing to taṇhā** for three breaths.*

- *State outcome (**no-taṇhā** vs **taṇhā arose**), and what would have followed if craving had ignited.*
  Key anchors: present arc; C2 hold; cascade prevention; downward exit from vedanā.

***Rubric:** 4=Correct placement + explicit C2 hold + clear cascade logic; 2–3=partially correct; 0–1=misplaced or axis/exit confused.*

G) Micro-Practice Log (submit 3 entries)

***Fields:** time | door | tone (P/U/N) | C2 hold (Y/N) | outcome (**Reversed/Ran**) | if Ran: craving type (kāma/bhava/vibhava) | note ≤6w.*
***Daily target:** record ≥5 attempts; weekly review shows **C2 success %** and common craving type.*

H) Quick Quiz (5 MCQs — 5 minutes)

1. *The **primary** cut crosses from which round to which?*
   *a) kamma→vipāka b) vipāka→kilesa **c) vipāka→kilesa (C2)** d) kilesa→vipāka.*

2. *Which arrow is the **exit**?*

   *a) upward center b) rim loop **c) middle downward** d) none.*

3. *The present arc you actively watch is:*

   a) nāma-rūpa → saḷāyatana → upādāna

   b) saḷāyatana → jāti → jarā-maraṇa

   c) saḷāyatana → phassa → vedanā

   d) vedanā → taṇhā → upādāna.

4. *If **taṇhā** doesn't arise, what **must not** follow?*

   *a) phassa b) vedanā **c) upādāna / bhava** d) saḷāyatana.*

5. *"Hold here" refers to:*

   *a) avijjā → saṅkhāra **b) vedanā → taṇhā** c) bhava → jāti d) phassa → vedanā.*

I) Reflection Ticket (1–2 lines)

***Prompt:** "In today's drills, what exactly did you **watch at vedanā** to keep the **exit** available?" (Use **present-arc** language and name **C2** explicitly.)*

Teacher Keys & Remediation Notes (summary)

- *If a learner confuses **axis** and **exit**, send to Plate 4.2/4.3 notes on arrows (axis vs exit).*
- *If they misplace the **hinge**, rehearse the quick-ref: **"vedanā → taṇhā — hold here."***
- *If they miss the **present arc**, recite and trace it on the rim before the next drill.*

One-line cue for this pack: *Find 6 o'clock (vedanā) → **hold C2** → take the **downward exit**.*

Takeaway Box — Rehearse reversal—cut and unwind

- ***Land at 6 o'clock = vedanā.*** *Read the present arc, then anchor at feeling.*
- ***Three-breath release.*** *Hold vedanā as vedanā for **three natural breaths**—the breath is a timer, not a new object.*
- ***Cut at C2.*** *Keep **vedanā → no-taṇhā** so the hand-off doesn't occur.*

- ***Let cessation cascade.*** *With* ***no taṇhā****, there's* ***no upādāna → no bhava → no jāti/jarā-maraṇa****.*

- ***Trace the exit.*** *After the hold,* ***follow the dashed, downward arrow*** *off the rim.*

- ***Log it.*** *Mark each rep* ***Reversed/Ran*** *and track your daily/weekly success rate.*

Pocket cue: *Feel → Know (×3 breaths) →* ***no-taṇhā*** *→ Exit.*

Chapter. 5: Scenarios & Real-Time Application

Orientation — Applying paṭiloma in daily life (simile of fire extinguished)

- ***What we're doing in real time.*** *We train on the* ***present arc****—saḷāyatana → phassa → vedanā—and keep* ***vedanā*** *from handing off to* ***taṇhā*** *(the C2 hinge). On the diagram this is the live hand-off between links 7→8; practice language on the rim reads: "vedanā → (mindful gap) → no-taṇhā."*

- ***Where the exit lives.*** *The wheel shows two flows: cyclic vs. cessation. The* ***downward middle arrow*** *marks the* ***exit path****—activated from* ***vedanā*** *when the hand-off is cut. Don't confuse it with the* ***upward axis*** *(āsava/axle) shown separately.*

- ***Why this matters (fire & fuel).*** *Mogok's talks describe our khandha as* ***"with fuel and fire together,"*** *burning with ageing/sickness and with greed-hate-delusion; we "add fuel" whenever taṇhā is supplied. The instruction is plain:* ***extinguish the khandha fire*** *by* ***stopping the fueling.***

  In the glossary and simile set: ***"Nibbāna — the going-out of the fire when fuel is not added."*** *Practically:* ***remove fuel (= cut taṇhā)*** *and the fire* ***goes out.***

- ***How paṭiloma looks in daily life.*** *Treat conditionality as actionable physics:* ***with this not, that does not****—if* ***taṇhā*** *doesn't form,* ***upādāna/bhava/jāti*** *don't organize. The wheel's* ***exit training*** *brings the Noble Path right to* ***feeling****: keep feeling bare (sati), steady (samādhi), frame it with right view—so* ***urges appear as objects, not commands.***

- ***The cessation image to carry.*** *When* ***craving ceases, the heat ceases****—the classic Mogok phrasing pairs* ***taṇhā-nirodha*** *with the* ***cooling*** *that follows: without fuel,* ***fire goes out.*** *This is the felt sense of paṭiloma in the moment you do not feed the hinge.*

- ***Operational cue for the chapter.*** *At the first spark of* ***vedanā****, hold the gap → no-taṇhā → trace the* ***downward exit****. This is how you* ***stop adding fuel*** *to the fire—****paṭiloma*** *lived in ordinary situations.*

Diagram Hook — Plate 4.5 Scenario Overlay

What you see. *The base wheel sits faint. On top, a single* ***scenario lane*** *traces one real-time episode around the* ***present arc*** *with small callouts:* ***Door trigger*** *→* ***phassa*** *→* ***vedanā*** *→* ***(mindful gap)*** *→* ***no-taṇhā*** *→* ***EXIT****. The lane starts at the relevant* ***sense door*** *(eye/ear/nose/tongue/body/mind), lands at* ***vedanā (≈ six o'clock)****, and then either holds the* ***C2 hinge*** *or shows where it would have rolled. The wheel grammar remains visible:* ***labels outside / hub clean****,* ***three connections*** *(C1/C2/C3) as short double-headed chords, and the* ***two-path legend*** *contrasting rim (cyclic) with the* ***downward/outward exit****.*

Why the lane lands at 6 o'clock. *Mogok's practice locus is the* ***present-effect arc*** *where* ***vedanā*** *appears; the* ***exit path*** *is explicitly drawn* ***from vedanā****. Your scenario lane therefore culminates at* ***C2 (vedanā ↔ taṇhā)****: if the* ***mindful gap*** *holds, the lane continues along the* ***dashed exit****; if not, annotate (lightly) where* ***taṇhā*** *would have recruited* ***upādāna/bhava****.*

Six-door versatility. *Use the* ***same lane template*** *for any sense door (ear ping, sweet aftertaste, itch on cheek, sudden thought): the mechanics* ***phassa*** *→* ***vedanā*** *→* ***(gap)*** *→* ***no-taṇhā*** *remain identical across doors. Keep the door tag in the callout (e.g., "EAR: buzz").*

10-second read-script (print on the margin).

"1) Find the ***door****; 2) trace* ***phassa*** *→* ***vedanā*** *on the rim; 3)* ***hold C2*** *with the* ***mindful gap****; 4)* ***follow the dashed exit*** *from* ***6 o'clock****; say: '****Feel*** *→* ***Know*** *→* ***Exit****'."*

Caption (to print).

*Fig. 4.5 Scenario Overlay—Annotated present-arc lane: Door → **phassa** → **vedanā** → **(gap)** → **no-taṇhā** → **EXIT**. Labels outside; hub clean. Connections (C1–C3) shown for context; **exit** is the dashed arrow from **vedanā (6 o'clock)**.*

Production notes.

- ***One overlay only** (scenario lane + callouts). Keep the base wheel low-contrast.*
- *Callouts: tiny numbered chips (① Door, ② **phassa**, ③ **vedanā**, ④ **gap**, ⑤ **no-taṇhā**, ⑥ **EXIT**).*
- *Preserve the **two-path legend** and **do not** obscure the vedanā label or the **C2 chord**.*

QA quick-check.

*[ ] Door is tagged; lane clearly traverses **phassa** → **vedanā**.*

*[ ] **C2** is marked as the hinge; **mindful gap** chip present.*

*[ ] **Exit arrow** visibly **originates at vedanā (6 o'clock)**; legend shows **cyclic vs exit**.*

Doctrinal Core — Scenario analysis & the C2 intercept at the six doors

1) Read every real-time episode by the Wheel's present arc.

*All six doors (eye/ear/nose/tongue/body/mind) feed the **present-effect** sequence **saḷāyatana** → **phassa** → **vedanā**.*

*That is the only place you actually practice: when **vedanā** appears, **hold the C2 cut** so it does **not** hand into **taṇhā**. The Wheel's doctrine makes the consequence explicit: if vedanā doesn't roll into taṇhā, there is **no upādāna/bhava** → **no jāti/jarā-maraṇa** (the rim cannot take).*

2) Six-door anatomy (how to place a scenario).

- ***Saḷāyatana** = six internal + six external bases; **guard the doors** so feeling is known **before** craving begins.*

- ***Phassa** is the **contact triad**: base + object + matching consciousness; from contact the next link is **vedanā**.*

- *Mogok wheel hygiene keeps this visible with the three connectors; **C2** is precisely the **vedanā** ↔ **taṇhā** link.*

3) The C2 intercept (what you actually do).

- *At **vedanā**, tag the tone once (pleasant / unpleasant / neutral) and **hold**—this is the **mindful gap** at C2.*

- *Practical drill: "**Cut at the bridge**"—watch the door, call **phassa**, **tag vedanā**, notice any lean ("wanting / resisting"), then **unbuild the bridge** by returning to the **raw feeling** until it fades; close the round with "**felt** → **not clung to**".*

- *Function prompts keep the psychology straight: **"Contact → Feeling: feels the blow"**; **"Feeling → Craving: lusts after the pleasant"**—use them to coach yourself at the hinge.*

4) Scenario method (door-wise) — the quick protocol.

- ***Door → Feeling → Lean**: name which door is active, mark the tone, notice the reach/resist/drift; do it fast in **3–5 seconds** to install wise attention at the doors.*

- *This "door policy" is how daily life becomes a dojo: **saḷāyatana is the living stage**; how you meet contact reshapes the probability of craving downstream.*

5) If you miss C2, de-escalate downstream (doctrinal fallback).

- *Classroom/field note: should craving ignite, loosen at **upādāna** ("claiming"), and if needed at **bhava** ("gearing"); train the eye to soften **9** before **10**.*

- *The curriculum also fixes the hinge visually (vedanā ≈ **5:45**, taṇhā ≈ **6:30**; the **7→8** chord is the **cut-here** cue) so you can find it under pressure.*

6) Satipaṭṭhāna integration (why this works at the doors).

- ***Vedanānupassanā**: tag **pleasant/painful/neutral before** the mind leans.*

- ***Cittānupassanā**: know the leaning ("**wanting**") as a mental event; when feeling is seen clearly, the lean does not form.*

- ***Dhammānupassanā**: track the DO factors **now—"door → contact → feeling → (stop)"—**thus fulfilling **'with cessation of feeling, craving ceases'** in lived micro-episodes.*

7) Scenario KPIs (what counts as success).

- *In a live case (e.g., ear-door praise/criticism, body itch, sweet aftertaste), a correct intercept records: **door named → phassa recognized → vedanā tagged → no-taṇhā**. Your notebook should track slips at the **three connections**—especially **C2**—to see **where floods actually swell**.*

- *End-of-day: review the **six-door log** (2 entries/door): "door → object → consciousness ⇒ contact ⇒ tone," maintaining **door language** to prevent reification.*

Bottom line. *Every scenario is the* ***same physics****:* ***door*** *→* ***phassa*** *→* ***vedanā*** *→* ***(mindful gap)*** *→* ***no-taṇhā*** *→* ***EXIT****. Keep it at* ***C2*** *and the chain* ***cannot*** *assemble; that is Mogok's* ***paṭiloma*** *in action.*

Practice — Scenario drill (anger trigger); log C2 latency

Aim

In a live anger spike, ***land on the present arc*** *(saḷāyatana → phassa → vedanā) and* ***hold the C2 cut*** *so vedanā does* ***not*** *hand into taṇhā; if C2 holds,* ***upādāna/bhava/jāti*** *cannot assemble.*

Drill — "Anger trigger → C2 intercept" (30–90 seconds)

1. ***Name the door & contact.*** *Identify which door was hit (ear/mind/body, etc.) and mark* ***phassa*** *quickly; on the Mogok wheel, doors feed* ***phassa*** *→* ***vedanā****.*

2. ***Tag the tone at 6 o'clock.*** *As soon as* ***vedanā*** *appears, label it once ("****unpleasant****"). This places you at the live hinge* ***vedanā*** *↔* ***taṇhā (C2)****.*

3. ***Hold the mindful gap.*** *Keep feeling as feeling (no story). The curriculum's present-arc sentence is your cue:* ***"… vedanā → (mindful gap) → no-taṇhā."***

4. ***If anger mind surges, know it.*** *Briefly note "**angry mind**" (cittānupassanā: with hatred/without hatred), then **return to raw feeling**.*

5. ***If intensity stays high, de-escalate and keep the hinge.*** *Use the built-in anger fix: **"10 breaths + mettā phrase; label vedanā before narrative."** (This is a **fast remedy**, not a new system; keep the C2 job front and center.)*

6. ***Outcome check.*** *If the gap held, record **no-taṇhā** (you effectively took the **downward exit** from vedanā); if craving fired, note it once (type if known) and reset.*

Doctrinal warrant: *When feeling is rightly contemplated, **taṇhā/upādāna do not arise**—the **DO process is cut** right where it starts to lean.*

Real-time example — "Sharp criticism" (ear/mind door)

- ***Hit:*** *You hear harsh words; a **stab of unpleasant feeling** pops (ear→mind). Name it once: "unpleasant."*

- ***C2 hold:*** *Stay with the **raw sting** (heat/tightness). If "**retaliate now**" surges, label **angry mind**, then **back to feeling**.*

- ***If needed:*** *run* ***10 soft breaths with a mettā phrase****,* ***while keeping vedanā labeled****.*

- ***Result:*** *If the lean doesn't form, mark* ***no-taṇhā*** *and visualize the* ***exit arrow*** *leaving the rim from* ***vedanā (6 o'clock)****; if it forms, tag* ***taṇhā*** *and where it went next (upādāna/bhava).*

Log — C2 latency (how fast you intercept)

Definition: *the time from* ***first clear vedanā*** *to either* ***(a) taking the exit = no-taṇhā*** *or* ***(b) taṇhā ignition****. Track it to see your intercept getting quicker.*

Fields (per episode): *time |* ***door/object*** *| tone (P/U/N) |* ***C2 latency*** *(sec or breaths) |* ***exit taken? (Y/N)*** *| if N: where did it roll? (upādāna/bhava) | note (≤6 words).*

Targets / review:

- *Use* ***breath counts*** *as a built-in timer (anger fix suggests* ***breath-count de-escalation****). Aim to* ***close the gate fast*** *(the "quick-gate" guidance frames <****60 s*** *as a workable ceiling under stress).*

- *End of day, grade the episode "****See*** *→* ***Do*** *→* ***Done****": door named & tone tagged (****See****); C2 gap held or appropriate fix used (****Do****);* ***C2 didn't fire / recovery faster*** *(****Done****).*

Why measure latency? *Shorter* ***vedanā→decision*** *times correlate with fewer* ***C2 misfires*** *and more episodes where the chain* ***never*** *gets fuel—exactly the Mogok cessation aim:* ***C2 cut → no upādāna/bhava → no jāti/jarā-maraṇa****.*

Pocket cue: *Door → phassa →* ***vedanā*** *→ (hold) →* ***no-taṇhā*** *→ Exit.*

Chapter 5 — Assessment Pack (Scenarios & Real-Time Application)

Format: *T/F (8); Fill-in (8); Matching (10); Label-the-Diagram (scenario); Short Answer (2); Scenario Case (1); Micro-Log (1); Quick Quiz (5); Reflection Ticket (1).*

Use Plates: *4.5 Scenario Overlay (primary), plus 4.1–4.3 for remediation.*

A) True / False (8)

1. *In scenario work the lane must land at* ***vedanā*** *on the present arc before any response.* ***T***

2. *The* ***exit*** *and the* ***cyclic*** *paths use the same arrow meaning.* ***F*** *(downward exit vs cyclic loop).*

3. ***C2*** *is the connector* ***vedanā*** *↔* ***taṇhā****.* ***T***

4. *The* ***upward central*** *arrow depicts the* ***exit****.* ***F*** *(it's the axis/āsava).*

5. *Scenario drills should **watch all six doors** in daily life. **T***

6. *You may draw **phassa → taṇhā** directly to simplify lanes. **F** (must pass through vedanā).*

7. *If **vedanā** does **not** roll into taṇhā, **upādāna/bhava/jāti** don't assemble. **T***

8. *Keeping a brief **scenario log** is recommended. **T** (class log & daily micro-cycles).*

B) Fill-in-the-Blank (8)

1. *Present-arc sentence: **saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**.*

2. ***C2** sits between **vedanā** and **taṇhā**.*

3. *The **exit arrow** originates at **vedanā (~6 o'clock)** and goes **downward/outward**.*

4. *The six doors are the **eye, ear, nose, tongue, body, mind**.*

5. *In vedanānupassanā, label **pleasant / unpleasant / neutral**.*

6. *With **no taṇhā**, there is **no upādāna → no bhava → no jāti/jarā-maraṇa**.*

7. *Three heads of taṇhā to tag are **kāma-, bhava-, vibhava-**.*

8. *Guard the pivot so **taṇhā doesn't arise**.*

C) Matching (10)

Match 1–10 with A–J.

1. ***Door (saḷāyatana) → G***

2. ***Phassa → A***

3. ***Vedanā → B***

4. ***C2 hinge → C***

5. ***Exit arrow (graphic) → D***

6. ***Axis (graphic) → E***

7. ***Tea-sip drill → F***

8. ***Vedanānupassanā → H***

9. ***Cittānupassanā → I***

10. ***Scenario logging → J***

Right column

A. Contact: ***base + object + matching consciousness***

B. ***Feeling-tone:*** *pleasant / unpleasant / neutral*

C. ***vedanā*** *↔* ***taṇhā*** *connector (pivot)*

D. ***Downward/outward*** *path from 6 o'clock*

E. ***Upward*** *central arrow =* ***axis/āsava***

F. Daily ***taste*** *drill: watch for "more!", stay with feeling until craving* ***fizzles***

*G. **Six internal + six external** bases*

*H. Label tones to **block craving** at the pivot*

*I. Note **greed/aversion/delusion** as mind-states, see arising/vanishing*

*J. Brief log of **vedanā episodes** (e.g., 5 entries)*

D) Label-the-Diagram (Scenario) — 1 plate

***Task:** On a blank wheel, draw one **scenario lane** with callouts: **Door** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā** → **EXIT**.*

- *The lane **lands at vedanā (~6 o'clock)** and takes the **downward exit** if the gap holds.*

- *Keep C2 marked (**vedanā** ↔ **taṇhā**), and include the present-arc sentence on the rim.*
  ***Rubric (10 pts):** lane accuracy 4 + exit origin/style 3 + C2 mark 2 + arc sentence 1.*

E) Short Answer (2)

1. ***Ear-door praise/criticism:** Explain how you place it on the wheel and what makes the exit triggerable.*
   *Expected points: door → **phassa** → **vedanā**; hold **C2**; **downward exit** from **vedanā**; result: **no taṇhā** → **no***

***upādāna/bhava/jāti**.*

2. ***Why watch all six doors?** State how guarding vedanā at each door reduces proliferation.*
   *Expected points: widen to all doors; label tones; this **prevents taṇhā** and calms proliferation at contact/feeling.*

Scoring per item: 0–4 (0=off-track, 2=partial, 4=clear & practice-true).

F) Scenario Case (1)

***Case:** Sharp criticism (ear/mind door).*

Prompts:

*a) Map the lane (door → phassa → vedanā) and mark **C2**.*

*b) In ≤40 words, describe how you hold the gap and **take the exit**.*

*c) Note the **downstream result** if the gap holds.*

***Expected:** a) correct mapping; b) vedanā labeled; gap held; exit from 6 o'clock; c) **no taṇhā → no upādāna/bhava/jāti**.*

***Rubric:** 10 pts (map 4 + exit steps 4 + result 2).*

*Coach's image: "Tiger behind the **samādhi** bush catching minds at the six doors."*

G) Micro-Log (1)

Fields (per episode): *time | door/object | tone (P/U/N) |* ***C2 latency*** *(s/breaths) |* ***exit taken? (Y/N)*** *| if N: rolled to? (upādāna/bhava) | cue.*

Guidance: *Keep a* ***brief log****; use* ***daily micro-cycles*** *(tea-sip, sounds, etc.).*

H) Quick Quiz (5 MCQs)

1. *The* ***exit arrow*** *in scenario work originates at:*
   a) avijjā b) jāti ***c) vedanā*** *d) bhava.* ***c***

2. ***C2*** *connects:*
   a) phassa→vedanā ***b) vedanā↔taṇhā*** *c) upādāna↔bhava d) bhava↔jāti.* ***b***

3. *The* ***present arc*** *you trace first is:*
   a) nāmarūpa→jāti b) vedanā→upādāna ***c) saḷāyatana→phassa→vedanā*** *d) taṇhā→bhava→jāti.* ***c***

4. *The* ***upward central*** *arrow stands for:*
   a) exit ***b) axis/āsava*** *c) sati d) kilesa.* ***b***

5. *A correct **scenario lane** must pass through:*

   *a) door→taṇhā **b) door→phassa→vedanā** c) door→bhava d) door→jāti. **b***

I) Reflection Ticket (1-minute)

*"In one sentence, name **which door** you'll watch next, the **tone** you'll tag first, and **what you'll do in the first 2 seconds at vedanā**."*

Remediation map:

- *Missed exit origin/style → Plate 4.3 (exit grammar).*
- *Skipped vedanā → Plate 4.5 (scenario lane on present arc).*
- *Confused axis vs exit → See central-axis note.*

***Pocket cue:** Door → **phassa** → **vedanā** → (gap) → **no-taṇhā** → EXIT.*

Takeaway Box — Test scenarios—cut at vedanā in real time

- ***Route through the present arc: saḷāyatana** → **phassa** → **vedanā (≈ 6 o'clock)**—always land at feeling first.*
- ***Hold C2: vedanā** → **(mindful gap)** → **no-taṇhā**; this hinge (**vedanā** ↔ **taṇhā**) is the cut.*
- ***Take the exit:** follow the **dashed, downward arrow** out **from vedanā**.*
- ***Cover all six doors:** eye, ear, nose, tongue, body, mind; **label tone fast** (P/U/N).*
- ***Keep score:** micro-log **C2 latency** and **Exit Y/N** after each episode.*

***Pocket cue:** Door → phassa → **vedanā** → (hold) → **no-taṇhā** → EXIT.*

Chapter. 6: Logs & Progress Tracking

Orientation — KPIs & self-assessment for paṭiloma practice

Why logs matter. *Mogok's wheel tells you where to work and what to watch: the* ***present arc—saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā—****with the* ***primary cut at C2 (vedanā ↔ taṇhā)****. Your log simply measures how reliably you (1)* ***recognize vedanā****, (2)* ***hold C2****, and (3)* ***how fast*** *you do it.*

The three KPIs

1. ***Vedanā recognition rate (VRR).***
   % of episodes in which you ***correctly tagged the feeling-tone*** *(pleasant / unpleasant / neutral) at the moment of contact. This is the entry to the cut: feel as feeling on the* ***present-effect*** *arc.*

2. ***C2 intercept rate (C2-IR).***
   % of episodes where ***vedanā did not roll into taṇhā*** *(you held the mindful gap and the chain did not assemble). In practice logs, mark whether* ***craving arose or ceased*** *for each vedanā episode.*

3. ***C2 latency (C2-L).***
   Time from ***first clear vedanā*** *to either* ***no-taṇhā (exit)*** *or* ***taṇhā ignition****. Use seconds or breath-counts; the*

*training gives concrete timing frames (e.g., recognition **≤3 s**; complete a skillful response **≤60 s**). You can also include "≥10-breath stays with unpleasant vedanā" as a stability sub-metric.*

***Doctrinal anchor:** When **C2 is cut**, **no upādāna/bhava** → **no jāti/jarā-maraṇa**; the wheel **cannot** take.*

Self-assessment: how to improve each KPI

- ***If VRR is low (missing/late tags):** strengthen **sati** and **samādhi** so contact/feeling are seen promptly; the talks and training stress collectedness for knowing what's happening in the khandha and seeing feeling arise/vanish.*
  *Quick supports: stabilize briefly (breath) then shift to **vedanānupassanā**: label tones, widen across the six doors.*

- ***If C2-IR is low (craving often ignites):** emphasize **sati-bala** at the hinge—it cuts vedanā → taṇhā—and balance the five strengths so craving "aborts on its own" as feeling naturally ends.*

- ***If C2-L is long (slow intercept):** train the door protocol (fast **door** → **phassa** → **vedanā** recognition) and use the built-in timing windows (**recognition ≤3 s; response ≤60 s**) until the exit becomes reflexive.*

Teacher diagnostic (map KPI → faculty tune-up)

- *Doubt or hesitation →* ***boost saddhā****.*
- *Fatigue →* ***build viriya****.*
- *Forgetting to note →* ***reinforce sati****.*
- *Scattered →* ***deepen samādhi****.*
- *Strong selfing/views →* ***sharpen paññā****.*

Signs your numbers are moving the right way

- *More moments where* ***craving does not form*** *because* ***feeling ends****; brief* ***cool gaps*** *are noticeable between events (“paccaya-nirodha flavor”).*
- *Less tossed by praise/blame;* ***ability to hold vedanā without craving*** *grows as the five strengths mature.*

Pocket cue: *Log three things every episode—**tone tagged** (VRR), **exit Y/N** (C2-IR), **time to outcome** (C2-L).*

Diagram Hook — Plate 4.6 KPI Overlay (visual tracking chart on the wheel)

Purpose. *Make practice-visible, on one clean overlay: show how often you (a) **recognize vedanā** fast, (b) **hold the C2 cut**, and (c) how **quickly** you do it. Overlay discipline applies: **one overlay only; labels outside; hub clean; legend in left gutter**.*

Base (Wheel grammar to preserve).

- *Keep the **four periods** band faint; the **three connections** (C1/C2/C3) stay as short dashed chords (C2 thickest).*

- *Keep arrow semantics clear: **rim arrows** for anuloma; **downward/outward** arrow for the **exit**; **central upward** arrow is the **axis/āsava**, not the exit.*

- *Color canon intact (three rounds coloring) and **no overlay stacking**.*

KPI tracks (what to draw on this plate).

1. ***VRR ring (Vedanā Recognition Rate).*** *A slim **tick-ring** hugging the **present-effect arc (3–7)**. Each tick = one logged episode where you **tagged tone** at contact; filled ticks = "tagged in time." (The daily **door-tone log** defines "in time" as **<2 s**.) Place a small "P/U/N" key in the left gutter.*

2. ***C2-IR band (C2 Intercept Rate).*** *A **green/gray** (or pattern) **meter strip** straddling the **C2 chord** (vedanā↔taṇhā): filled segments = **no-taṇhā** outcomes; empty = **taṇhā fired**. This sits directly on the **C2 dashed chord** so users see the hinge is where the score changes. (Reminder label: "No **phassa→taṇhā** short-cuts.")*

3. ***C2-Latency dial.*** *A tiny **radial timer** centered on **Link-7 (vedanā ~5:45–6:00)**, with **two reference wedges**: **≤3 s recognition** and **≤60 s response window** (breath-count equivalents allowed). Plot today's median as a needle/dot.*

Rim sentence (practice cue). *Print the present-arc sentence on the rim at ②:*
"saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā."
*This locks **where** the KPIs live.*

Legend (left gutter).

- ***VRR** = % feelings **tagged fast** (door-tone log).*

- ***C2-IR** = % episodes with **no-taṇhā**.*

- ***C2-L** = time from **vedanā** to **exit / ignition** (secs or breaths).*
  *Add a micro-icon for **exit arrow** (downward/outward) to remind that a held C2 hands straight to **vivaṭṭa**.*

Compliance checks (QA for production).

- ***Labels outside; hub clean; C-legend** present; **no overlay stacking**.*

- *Show **C2** boldly; forbid **phassa→taṇhā** arrows; keep **exit** distinct from the **axis**.*

***Why these KPIs, on-wheel.** They track exactly what the Mogok layout tells you to **watch and cut**: **feeling at** ② and the **C2 hinge**. When **feeling doesn't roll into craving**, the **upādāna/bhava/jāti** segment cannot assemble—hence the KPI overlay sits **on the hinge** and **at Link-7**.*

Optional micro-chips (teacher edition).

- ***Door chips (6):*** *tiny counters by each door icon to encourage* ***door-wise sampling*** *in logs.*

- ***Breath badge:*** *"≥10 breaths with unpleasant vedanā (Y/N)"—a* ***second-dart*** *stability score.*

Production specs. *SVG master; export* ***PNG 300 dpi****; keep* ***Mogok clock minutes****;* ***legend left gutter****;* ***≥10-pt*** *text;* ***no overlay stacking*** *(this plate is the KPI overlay only).*

Pocket cue on the frame: *"Count what matters at ②; score the* ***cut*** *at C2; show the* ***exit****."*

Doctrinal Core — Log structure, KPI definitions, progress markers

1) Log structure (what to record, how often)

Episode log (single entry):

- ***Door → contact triad → tone → C2? (Y/N) → drill used.*** *(Two entries per door across 24h), aligning with the six-door checklist.*

- *Optional detail fields from the **Door-Tone Capture** dashboard: **noted <2s? (Y/N)**, **craving surge? (Y/N)**, **clinging? (Y/N)**, plus a simple craving-type tally (kāma/bhava/vibhava).*

Micro-journals (short themed logs):

- ***Vedanā journal (meal drill):** log **10 feelings** and whether **craving followed**; mark which link you interrupted (or not).*

- ***Daily cadence:** 5× micro-sets of **door-guarding** (≈60–120s), plus the **praise/jab** drill (3-breath stay at feeling before any action).*

Timing rails inside the log:

- ***Recognition window: ≤3 s** to name door→tone (present-arc capture).*

- ***"In-time" quick mark: <2 s** (used in the door-tone dashboard).*

- ***Response window:** complete a skillful response in **≤60 s** (whether exit or clean de-escalation).*

2) KPI definitions (what the numbers mean)

KPI-1: Vedanā Recognition Rate (VRR)

- ***Definition:*** *% of episodes where* ***tone was tagged in time*** *at the present-effect arc (****saḷāyatana*** *→* ***phassa*** *→* ***vedanā****).*

- ***Computation:*** *VRR = (episodes with tone tagged* ***within window****) ÷ (total episodes) × 100.*

- ***Windows supported: ≤3 s*** *standard;* ***<2 s*** *fast-capture variant.*

KPI-2: C2 Intercept Rate (C2-IR)

- ***Definition:*** *% of episodes where* ***vedanā did not roll into taṇhā*** *(mindful gap held; log* ***no-taṇhā / no surge****).*

- ***Computation:*** *C2-IR = (episodes marked* ***no-taṇhā / no surge****) ÷ (total episodes) × 100.*

- ***Why it matters:*** *If* ***taṇhā*** *doesn’t light,* ***upādāna/bhava/jāti*** *don’t assemble—****the rim cannot take****.*

KPI-3: C2 Latency (C2-L)

- ***Definition: Time from first clear vedanā*** *to either* ***exit (no-taṇhā)*** *or* ***taṇhā ignition****.*

- ***Computation:*** *use* ***seconds*** *or* ***breath-counts*** *(journal the value per episode; track daily median).*

- ***Training rails:*** *recognition* ***≤3 s****; complete response* ***≤60 s****.*

Stability sub-metric (optional):

- ***Second-dart stay rate:*** *% of* ***unpleasant vedanā*** *episodes you* ***stayed with ≥10 breaths*** *(Y/N). This tracks capacity to remain at feeling without fueling taṇhā.*

3) Progress markers (how improvement shows up)

On-diagram / DO-mechanics markers:

- ***Faster recognition*** *of* ***contact → feeling before story****;* ***urges appear as objects, not commands****;* ***fewer/shorter mode-births*** *(bhava/jāti micro-spins).*

- ***"Unsticky" periods:*** *natural* ***nibbidā*** *(cool disinterest) and light, unforced release.*

Interview / daily-life markers:

- ***Rapid tone detection*** *and* ***reduced latency*** *to evenness;* ***praise/blame land softly*** *(less rumination).*

- ***Passage signs:*** *more willingness to meet raw feeling; escape behaviors recede.*

Practice-block markers (sessions & micro-cuts):

- ***One step = contact → tone → non-leaning*** *becomes reliable;* ***1–3 s rule*** *off-cushion stabilizes (catch tone fast; two breaths even).*

4) How the KPIs map to remediation

- ***Low VRR (missing/late tags):*** *drill* ***door-tone capture*** *(short, frequent reps; <2s goal).*

- ***Low C2-IR (craving often ignites):*** *rehearse* ***C2 hinge*** *with 3-breath stays and praise/jab micro-sets (hold vedanā before any move).*

- ***High/variable C2-L (slow intercept):*** *recommit to* ***recognition ≤3 s / response ≤60 s*** *rails; use the meal* ***vedanā journal*** *to increase reps under gentle load.*

5) Why this is Mogok-true (doctrinal anchor)

All logging targets the ***present arc*** *and the* ***C2 hinge****: when* ***feeling is known clearly****,* ***taṇhā cannot organize****;* ***without taṇhā, clinging cannot gel; without clinging, becoming cannot spool up****—so* ***birth/ageing-death*** *do not mature. Your KPIs quantify that* ***cessation logic*** *in lived episodes.*

Practice — Daily log entry; review latency trends

Aim

Capture each episode at the ***present arc*** *and measure how reliably and how quickly you* ***hold C2*** *so* ***vedanā*** *does* ***not*** *roll into* ***taṇhā****. Your log feeds three KPIs:* ***VRR****,* ***C2-IR****,* ***C2-Latency****.*

A. Daily logging protocol (1–3 minutes, spread across the day)

For each real episode, record:

- ***Door / object → contact (phassa) → tone (vedanā: P/U/N)****. Keep it on the* ***present-effect arc*** *and tag tone promptly.*

- ***C2 outcome: no-taṇhā*** *(gap held) or* ***taṇhā arose*** *(note type if known: kāma/bhava/vibhava).*

- ***C2 latency:*** *time from first clear* ***vedanā*** *to* ***exit / ignition*** *(seconds or breaths).* ***Rails:*** *recognition ≤* ***3 s****; complete response ≤* ***60 s****.*

- ***Drill used (if any):*** *e.g.,* ***three-breath hold*** *at feeling; brief de-escalation then back to vedanā.*

Minimum dose: *aim for* ***5 micro-entries****; include varied doors (eye, ear, nose, tongue, body, mind).*

Field template (copy into your notebook):

time | door/object | phassa→vedanā (tone) | ***C2-latency*** *(s/breaths) |* ***exit?*** *(Y/N) | if N: taṇhā type | drill/note ≤6w*

B. Real-Time Experience example (eye door: dessert tray)

- ***Door & contact:*** *eye sees dessert;* ***phassa*** *registers.* ***Vedanā:*** *“pleasant.” (Present arc:* ***saḷāyatana*** *→* ***phassa*** *→* ***vedanā****.)*

- ***Hold C2:*** *three natural breaths* ***with feeling as feeling****; keep the rim sentence alive:* ***“… vedanā → (mindful gap) → no-taṇhā.”***

- ***Outcome:*** *craving doesn’t organize →* ***no-taṇhā****; mark* ***C2-latency = 7 s*** *(e.g., ~1–2 breaths to tag + 3-breath hold). This aligns with the* ***≤3 s recognition / ≤60 s response*** *rails.*

- ***If it fired:*** *tag taṇhā (e.g.,* ***kāma-taṇhā****), note* ***where it rolled*** *(upādāna/bhava), and reset for the next rep.*

Sample entry: *12:40 |* ***Eye / dessert*** *| pleasant |* ***7 s*** *|* ***Y*** *| — | 3-breath hold @ C2*

C. Evening review — read your latency trends (5–10 minutes)

1. ***Compute today’s quick KPIs:***

- ***VRR:*** *% episodes where tone was* ***tagged in time*** *(use the ≤****3 s*** *window; optionally <****2 s*** *“fast capture”).*
- ***C2-IR:*** *% episodes with* ***no-taṇhā*** *(hinge held; chain didn’t assemble).*
- ***C2-Latency (median):*** *median time* ***vedanā*** *→* ***exit/ignition****. Track both* ***overall*** *and* ***by door****.*

2. ***Compare to rails:*** *recognition* ***≤3 s****; skillful completion* ***≤60 s****. Flag doors exceeding either rail.*
3. ***Door-wise patterns:*** *Are ear-door events slower than body-door? Use this to choose* ***tomorrow’s door focus*** *(e.g., “ear door x3 reps before lunch”).*
4. ***Progress markers to note:*** *more moments where* ***craving never forms****; “cool gaps” between events;* ***less rumination*** *after praise/blame.*

D. Base-learning update (turn trends into tomorrow’s plan)

For each ***outlier door*** *(high latency or low intercept), add one* ***if-then*** *to your card:*

- ***If** ear-door C2-Latency > **10 s**, **then** run **2 pre-cues**: tag tone **within 3 s**, then **three-breath hold** at feeling before any move.*

- ***If** unpleasant body-door tones tend to ignite, **then** include a **≥10-breath** stability rep (stay with unpleasant vedanā as vedanā), and re-measure.*

*Keep the **doctrine tight:** success = **vedanā known** and **C2 doesn't pass** → **no upādāna/bhava/jāti**; misses are just **data** for where to place tomorrow's drills.*

E. Pocket checklist (print on the log's header)

- ***Present arc only: saḷāyatana** → **phassa** → **vedanā** → **(gap)** → **no-taṇhā**.*

- ***Rails:** tag ≤ **3 s**; finish ≤ **60 s**.*

- ***Score: VRR**, **C2-IR**, **median C2-L** (overall + by door).*

- ***Adjust tomorrow:** focus the **slowest door** with targeted reps.*

One-line cue: *Count what matters at ②;* ***score the cut at C2****; let the trends tell you* ***where to train next****.*

Assessment Pack — Chapter 6: Logs & Progress Tracking (KPIs)

> *Anchor: Work the* ***present arc—saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā****—and place the* ***primary cut at C2 (vedanā → taṇhā)****. Log episodes across the six doors; score* ***VRR****,* ***C2-IR****,* ***C2-Latency****.*

A) True / False (10) — mark T or F

(Auto-keys in bold)

1. *The KPI overlay tracks* ***vedanā recognition****,* ***C2 intercept****, and* ***C2 latency****.* ***T*** *(present-arc + C2 focus).*

2. *“Exit path” is diagrammed as a* ***downward*** *arrow from vedanā (~6 o’clock).* ***T****.*

3. *You should watch past paṭisandhi-viññāṇa to improve C2 latency.* ***F*** *(don’t watch past rebirth-linking).*

4. *A* ***3-second*** *feeling check is an approved recognition window.* ***T****.*

5. *“Close within **≤60 s**” is an acceptable completion rail for settling an episode. **T**.*

6. *VRR counts episodes where tone was tagged **after** action is taken. **F** (tag **at** feeling on present arc).*

7. *C2-IR goes **up** when vedanā does **not** roll into taṇhā. **T**.*

8. *Logging across **all six doors** improves reliability of trends. **T**.*

9. *The exit path originates at **avijjā** at 12 o’clock. **F** (from **vedanā**, ~6 o’clock).*

10. *A “vedanā diary” that ticks **no-craving** is valid evidence for C2-IR. **T**.*

B) Fill-in-the-Blank (10)

*(Auto-keys in **bold**)*

1. *Present-arc sentence: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**.*

2. *Primary hinge for paṭiloma logging: **C2 (vedanā** → **taṇhā)**.*

3. *Exit arrow begins at **vedanā** (~6 o'clock).*

4. *VRR = % episodes with tone **tagged in time**. **(≤3 s)**.*

5. *C2-IR = % episodes with **no-taṇhā** outcome.*

6. *C2-Latency measures time from **vedanā** to **exit / ignition**. **(seconds or breaths)**.*

7. *Six doors to sample: **eye, ear, nose, tongue, body, mind**.*

8. *Craving types to tally when it fires: **kāma / bhava / vibhava**.*

9. *Daily "vedanā journal" target: **10** feelings at one meal; mark **craving followed?**.*

10. *Illegal move to avoid on the log: **phassa** → **taṇhā** short-cut. **(skip of vedanā)**.*

C) Matching (12) — draw lines

*(Auto-keys in **bold**)*

1. *VRR → **% tones tagged in time**.*

2. *C2-IR → **% "no-taṇhā" episodes**.*

3. *C2-Latency → **vedanā→exit/ignition time**.*

4. *Present Effect (q2) → **viññāṇa … vedanā** segment.*

5. *Present Cause (q3) → **vedanā → taṇhā → upādāna → bhava**.*

6. *Exit Path → **downward from vedanā**.*

7. *Door-tone log → **six-door sampling**.*

8. *"3-second check" → **recognition window**.*

9. *Close ≤60 s → **response rail**.*

10. *Kāma-taṇhā → **sense-pleasures craving**.*

11. *Bhava-taṇhā → **craving for existence/becoming**.*

12. *Vibhava-taṇhā → **craving for non-existence**.*

D) Label-the-Diagram (KPIs) — Plate 4.6 KPI Overlay

***Tasks:** (i) Mark **VRR tick-ring** on q2 rim (3–7); (ii) shade **C2-IR band** across **vedanā ↔ taṇhā**; (iii) place **Latency dial** at ~6 o'clock; (iv) print rim sentence: "saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā." (Score ≥80% = pass; otherwise remediate with Plate 4.6 spec and present-arc reading.)*

E) Short Answer (3) — 3–5 sentences each

*(Rubric: 0–4; **4** = uses present-arc/C2 language, cites a KPI)*

1. *Explain how **VRR** influences **C2-IR** on the wheel. (Hint: tone tagged → hinge held?)*

2. *Why is the **exit** drawn **from vedanā** and not from avijjā? (Use diagram logic.)*

3. *Define a clean **C2-Latency** episode and give one method to keep it **≤60 s**.*

F) Scenario Case (1) — "Praise / Jab"

*You receive sharp criticism (ear door). **Log one episode** end-to-end: door→contact→tone, **C2 outcome**, **latency**, and note if the exit arrow "took."*

G) Micro-Log (1) — Daily Vedanā Journal (5×, 1–2 min)

*Make **five** entries today (mix doors). For each: **tone P/U/N**, **C2-Latency** (s/breaths), **Exit Y/N**; if N, mark **kāma/bhava/vibhava**. (Tick "no-craving" where applicable.)*

H) Quick Quiz (5 MCQs) — circle one

*(Auto-keys in **bold**)*

1. *The **present-arc** sequence is:*
   a) viññāṇa→bhava→jāti → vedanā
   *b) **saḷāyatana→phassa→vedanā→(gap)→no-taṇhā***
   c) avijjā→saṅkhāra→exit

d) phassa→taṇhā→upādāna.

2. ***C2** sits between:*
   *a) **vedanā and taṇhā***
   b) bhava and jāti
   c) saṅkhāra and viññāṇa
   d) avijjā and saṅkhāra.

3. *A valid **recognition** window is:*
   a) 30 s
   b) 10 s
   *c) **≈3 s***
   d) 5 min.

4. *The **exit path** leaves the rim from:*
   a) avijjā at 12 o'clock
   *b) **vedanā at ~6 o'clock***
   c) jāti at 9 o'clock

d) saṅkhāra at 2 o'clock.

5. ***C2-IR** rises when logs show more:*
   *a) **no-taṇhā** ticks*
   b) craving-type tallies
   c) door changes
   d) delayed tags.

I) Reflection Ticket (1 min)

*"In one sentence, what will you **watch** at 6 o'clock tomorrow, and how will you know you **exited**?" (Look for present-arc language + a KPI, e.g., "VRR 100%" or "C2-L ≤ 20 s.")*

Teacher Rubric & Remediation (quick use)

- ***Misses on present-arc/C2** → revisit **Where to Practice** panel; redraw the rim sentence and mark C2.*

- ***Slow recognition (>3 s)** → assign **3-second feeling checks** x10 tomorrow.*

- ***Completion drift (>60 s)*** *→ run “Quick Gate” audit; practice close-within-60-seconds.*

- ***Weak C2-IR*** *→ add “vedanā diary” (tick* ***no-craving****) and review exit arrow from vedanā on the plate.*

Pocket cue: *Count what matters at ②;* ***cut C2****; verify with* ***VRR / C2-IR / C2-L****.*

Takeaway Box — Track KPIs—reduce latency at C2

- ***Work the present arc: saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā****—this is where all logging lives.*

- ***Cut at C2:*** *hold* ***vedanā → no-taṇhā*** *so the hand-off to* ***taṇhā*** *doesn’t occur.*

- ***Reduce latency:*** *tag the tone* ***≤3 s****; complete a skillful response* ***≤60 s*** *(seconds or breaths).*

- ***Track the 3 KPIs daily: VRR*** *(tone tagged in time),* ***C2-IR*** *(no-taṇhā episodes),* ***C2-L*** *(time vedanā → exit/ignition).*

- ***Sample all six doors*** *(eye, ear, nose, tongue, body, mind) to make trends reliable.*

- ***Verify cessation:*** *if* ***no-taṇhā****, then* ***no upādāna → no bhava → no jāti/jarā-maraṇa****; you've taken the* ***exit from vedanā (~6 o'clock)****.*

Pocket cue: *Tag fast (≤3 s) →* ***hold C2*** *→ finish ≤60 s → log VRR / C2-IR / C2-L.*

Part 3: Deepening the Practice

Chapter. 7 — Obstacles & Troubleshooting

1) Orientation: What commonly blocks Mogok-method practice (and how to meet it)

Aim. *In the Mogok system the live job is to keep the present flow readable at the vedanā (feeling-tone) hinge so the C2 bridge (vedanā→taṇhā) does not "catch." The working cues are: guard the doors, label the taste, and hold at C2.*

Common blocks (with on-the-spot remedies)

- ***Grasping vedanā as "me/mine."*** *Feeling is instantly personalized; craving (wanting, resisting, numbing) spools up.*

  Remedy: "Return to feeling known as feeling"—label just "pleasant / painful / neutral," let it change; do not leap

to story.

- ***Trying to "do" vipāka.*** *Yogis strain to fix resultant links (phassa→vedanā, etc.).*
  Remedy: Receive resultant links wisely; you don't manufacture them—change comes from not feeding the next link.

- ***Diṭṭhi + taṇhā in tandem.*** *Wrong view (owner/doer) and thirst move like a rope tied to a river—pull one and the other drags.*
  Remedy: Re-establish right view and bare mindfulness (especially at vedanā); see the process, not a person.

- ***Nīvaraṇā (hindrances) blur the read.*** *Sloth/torpor, restlessness, etc., make the hinge fuzzy.*
  Remedy: Take brief samatha supports to steady attention; with calm, vedanā can be observed cleanly again.

- ***Painful vedanā (dukkha-vedanā).*** *In pain or illness the mind reflexively adds kilesa (aversion/fear).*
  Remedy: Know "pain as pain," don't let greed/anger/delusion enter; keep sati-sampajañña at the contact→feeling seam.

- ***Mistaking wise restraint for suppression.*** *Freezing the chain at C2 is read as "repression."*
  Remedy: Cutting at feeling is not suppression; it's careful knowing that prevents fermentation into craving.

Teaching simile — Muddy water

When disturbances enter, ***it's like pouring muddy water into a clear jar****: the whole jar clouds over. In practice, unsuitable inputs and agitated conditions do this to the mind; the fix is to* ***stop adding mud*** *and allow stillness so the sediment can settle—then clarity returns and vedanā can be read precisely at C2.*

Wheel anchors to keep in view

- ***Three connections (sandhi)*** *with* ***C2 (vedanā→taṇhā)*** *as the live cut point for practice;* ***resultant links*** *are met, not manufactured.*

- ***Door-guarding → labeling vedanā → watch push/pull****: the minimal loop that prevents "spooling up" into clinging/becoming.*

One-line orientation for the chapter: *Guard the doors, label the taste, and let the "mud" settle; then hold the hinge at vedanā so C2 doesn't catch—this is Mogok Sayadaw's surgical point for troubleshooting the wheel.*

(Terminology & mapping cross-checked with U Hla Myint and U Than Daing on grouping (past/present/future), vaṭṭa roles, and the vedanā→taṇhā breakpoint.)

Plate 4.7 — Obstacle Overlay (Annotated Wheel with Block Points)

Purpose. *A single transparent overlay for the core Mogok Wheel that marks the most common "stall points" in practice and how to meet them in situ. Keeps the base diagram untouched; all markings live on the overlay.*

Production specs (match the main Wheel)

- ***Canvas:*** *Legal landscape, 8.5"×14" at 300 dpi (transparent PNG overlay). Use the Wheel's house palette so it "snaps" onto the base: cyclic path accent, liberation-path accent from ~6 o'clock, and the central axis (āsavas) are already defined in the Teaching Aid; don't restyle them.*

- ***Registration:*** *Align by the Wheel's hour-marks: Avijjā ~12–1:30; Vedanā ~6:00; Taṇhā ~7:30; Upādāna ~7:45; Bhava ~8:00; Jāti ~10:30; Jarā-maraṇa ~11:30. The Three Links hubs appear at ~3 o'clock (C1), ~9 o'clock (C2),*

~3 o'clock (C3 secondary).

- ***Legend (on overlay):*** *tiny key at bottom-left:*
  – 🔴 *"Ignition zones" (practice stalls)*
  – 🟦 *"Axis influence" (avijjā seepage)*
  – 🟢 *"Liberation handle" (where to work)*

- ***Callout style:*** *thin leader lines to rim labels; keep all labels outside the rim (no crowding of the nidāna ring).*

Block points (BP) to annotate

BP1 — C2 Hotspot (vedanā→taṇhā) — "Grasping the tone."

Place a 🔴 arc from ~5:30 (Vedanā) to ~7:30 (Taṇhā). Label: "Hold here: feel as feeling; don't issue orders." Add a small 🟢 badge "Exit starts here." (Liberation path originates at ~6 o'clock; the wheel's quick-ref already bolds this span.).

BP2 — The Doors on Fire (saḷāyatana/phassa) — "Trying to fix vipāka."

Mark a thin 🔴 ringlet over Present-Effect around ~4:30–5:30 (Saḷāyatana → Phassa → Vedanā). Rim label:

"Result—receive wisely; don't fight the weather at the door." Add a tip-box: "Indriya-saṃvara = door policy (before/at/after contact)".

BP3 — Axis seepage (Avijjā) — "Unwise attention → selfing."

Put a faint 🟦 halo on the hub/axis, with a leader up to 12 o'clock: "Nīvaraṇa → avijjā → ayoniso manasikāra → 'I/me' lens." This shows view-distortion feeding the whole wheel.

BP4 — Upādāna clamp (≈7:45) — "Ownership hardens."

Small 🔴 wedge between Taṇhā and Bhava. Label: "View- & self-clinging ('my side is the truth')." Note under the legend: "If C2 is missed, intercept 9→10 by loosening the claim".

BP5 — Misreading unpleasant vedanā → Vibhava-taṇhā.

Place a red ⚠ icon just below Vedanā with micro-copy: "Watch the 'make it stop / vanish' reflex." Cross-ref tag: "C2 cut prevents 8→9→10".

BP6 — "Vipāka is not a project."

Grey hairline brackets around links 3–7 & 11–12 with the rim note: "Resultant links—meet wisely (don't 'do' results)." This echoes the Wheel's own quick-ref for vipāka.

BP7 — Hindrance haze ("muddy water").

A soft grey cloud overlay skirting the outer rim across Present-Effect, caption: "When agitated or dull, reality blurs—balance the 'strings', keep steady sati." (Sayadaw's bowl-of-water & Soṇa similes).

BP8 — Jarā-maraṇa reminder (top-left chain).

Tiny red chain icon over the existing outer chain at ~10:30–11:30 with the caption: "If ignition runs, the episode 'ages and dies'—see where it began (C2)." (Chain already lives in the base diagram's outer ring).

Micro-copy for the figure footer (one line)

"Common stalls cluster at the living bridge (C2). Guard the doors, know the tone, and ownership won't gel."

QA checklist (for this plate)

- *C2 arc aligns 5:30→7:30 and **does not** cover labels; liberation handle badge sits just below 6 o'clock.*
- *All obstacle labels are **outside** the rim; no overlay conflicts with vaṭṭa/period bands.*
- *"Resultant links" grey brackets appear only on 3–7 and 11–12 (vipāka), matching the Wheel's quick-ref.*
- *Upādāna wedge sits between ~7:30 and ~8:45; caption mentions intercepting 9→10 if C2 was missed.*
- *Hindrance cloud is subtle (readability preserved) and tied to the Soṇa/"muddy water" cue.*

Source cross-checks (as required)

- ***Positions & arrows / liberation at vedanā:*** *Teaching Aid orientation and arrows.*
- ***"Bold the C2 span; vipāka receive wisely; hub emphasis":*** *Quick-ref in the Wheel intro.*
- ***Door-policy / present-effect emphasis:*** *"Work the door" notes.*
- ***Nīvaraṇa → avijjā → unwise attention → selfing:*** *Sayadaw talk excerpt.*
- ***Vibhava-taṇhā trap at unpleasant feeling:*** *Samudaya-pahāna notes.*

Designer note: Keep this as a ***single*** *overlay plate (no stacking with vaṭṭa wedges, periods, or aggregates). It's a troubleshooting lens that sits atop the canonical Wheel for classroom debriefs and home review.*

3) Doctrinal core — Obstacle types, remedies via paṭiloma, and "assist-ray" use

Practice frame. *The Mogok Wheel shows both* ***anuloma*** *(arising) and* ***paṭiloma*** *(cessation) flows; the live wire for yogis is the present hinge* ***vedanā → taṇhā (C2)****. We meet the present flow (saḷāyatana→phassa→vedanā), hold C2,*

and run paṭiloma to confirm downstream non-arising. The diagram's ***downward "exit" arrow*** *is your visual* ***assist-ray*** *for this reversal.*

A. Obstacle types (where they bite) → precise remedy (how to apply paṭiloma)

- ***1) Grasping pleasant vedanā → kāma-taṇhā (C2 ignition).***
  Where it bites: at ***vedanā → taṇhā****.*
  Remedy: Label the tone as ***dukkha-sacca****;* ***hold C2*** *so vedanā does* ***not*** *condition taṇhā; then run paṭiloma: "with the cessation of feeling, craving ceases…" (magga factors occupy that spot).*

- ***2) Misreading unpleasant vedanā → vibhava-taṇhā (escape reflex).***
  Where it bites: C2, then 8→9→10.
  Remedy: Sense-door clarity (saḷāyatana→phassa→vedanā) and wise attention; ***hold C2****; confirm paṭiloma:* ***no upādāna/bhava****, hence* ***no jāti/jarā-maraṇa****.*

- ***3) Numbing/ignoring neutral vedanā → slide into taṇhā by heedlessness.***
  Where it bites: C2 by ***forgetfulness****.*
  Remedy: Keep the three feelings in view; when mindfulness is present, ***vedanā paccaya paññā****; when absent,* ***vedanā paccaya taṇhā****. Re-establish sati and run paṭiloma check.*

- ***4) "Trying to do" vipāka (fighting results at phassa/vedanā).***

  Where it bites: Present-result band (3–7) by control habits.

  Remedy: Remember: ***resultant links—meet wisely****; don't manufacture them. Work only at the hand-off (****C2****).*

- ***5) Upādāna clamp (ownership gels fast).***

  Where it bites: 8→9; hub-level ***diṭṭhi*** *feeds it.*

  Remedy: See through the ***highlighted hubs (avijjā / upādāna)****; keep the read at vedanā so taṇhā doesn't launch.*

- ***6) Heedlessness / "no free time."***

  Where it bites: the whole present arc chains up automatically.

  Remedy: Re-insert mindfulness at vedanā; when magga arises there, taṇhā ***cannot*** *arise—this is the immediate paṭiloma swap at C2.*

B. How to run paṭiloma (reverse order) in-situ

1. ***Name the hinge.*** *As vedanā appears, quietly mark "feeling known as feeling / dukkha-sacca present."* ***Hold C2.***

2. ***Cue the assist-ray.*** *Glance (mentally or with the plate) to the* ***downward exit arrow*** *at* ***6 o'clock****—this is your* ***assist-ray*** *reminder to* ***reverse*** *the flow now.*

3. ***Recite the reversal (short form) as a check.***
   *"****Vedanā-nirodhā taṇhā-nirodho; taṇhā-nirodhā upādāna-nirodho; upādāna-nirodhā bhava-nirodho…*** *(thus the rim falls)." Use just enough of the chain to confirm the* ***non-arising*** *downstream.*

4. ***Verify the result.*** *Briefly scan: there is* ***no gripping*** *(upādāna),* ***no hardening into becoming*** *(bhava), hence no episode "ages and dies" (jāti→jarā-maraṇa) in that turn.*

Why this works in the Mogok frame: *the Wheel explicitly pairs* ***clockwise (arising)*** *with* ***counter-clockwise (cessation)*** *arrows and instructs yogis to anchor practice at* ***vedanā → taṇhā****; the assist-ray (exit arrow) is the on-diagram nudge to run paṭiloma at the very moment of feeling.*

C. One-glance checklist (print under Plate 4.7)

- ***Look now:*** *saḷāyatana → phassa → vedanā (present arc).*

- ***Name it:*** *“dukkha-sacca here.”* ***Hold C2.***

- ***Assist-ray:*** *touch the downward exit arrow; run the paṭiloma line.*

- ***Confirm:*** *no* ***upādāna/bhava****; the rim doesn’t spin this round.*

Cross-checked against U Hla Myint / U Than Daing materials for the C2 cut, reversal formula, and satipaṭṭhāna placement at the present arc.

Practice Section — Troubleshooting Drill & Log for Obstacle Encounters

A. The 2-minute “Door→Tone→Cut” troubleshooting drill

Aim: *protect the live hinge vedanā → taṇhā in real time and make results measurable (“How many hijacks prevented?”).*

When to run it: *any sharp contact (phone ping, praise/blame, ache, boredom). Use short, frequent reps.*

Steps (run once per trigger):

1. ***Stand at one door*** *(eye/ear/nose/tongue/body/mind). Keep the window small (30–120s).*

2. ***Receive the result (Layer 2):*** *“no editing results; only clear receiving.” Name the tone: pleasant / unpleasant / neutral.*

3. ***7→8 stop (the live cut-point):*** *whisper “feel-only… urge-only,” keep both in view for 2–3 breaths; don’t fix/fulfill/avoid; let ownership fail to gel. Why this works: without taṇhā, upādāna/bhava can’t assemble.*

4. ***If vedanā is rough,*** *add a* ***micro-mettā buffer*** *(3 breaths to the area), then resume rise-and-fall (udayabbaya).*

5. ***Close the loop:*** *optional* ***reverse-flow recitation*** *and move on.*

One-stage memory hook: *“See results (Layer 2) → refuse the fuel line (Layer 3) → let harvest come/go (Layer 4) → Layer-1 re-educates itself.”*

Assist rays (Path factors protecting the hinge): *Right Effort + Right Mindfulness + Right Concentration at the hinge, with Right View/Intention framing.*

B. If/Then Troubleshooting (common obstacles → fixes)

- ***Bland/neutral ("nothing's happening")*** *→ sharpen contact: name textures (warm/cool, tight/loose); keep curiosity warm.*

- ***Swept away repeatedly*** *→ narrow the window: one door, one trigger, short reps (30–60s) many times.*

- ***Over-noting (frantic labels)*** *→ drop to silent feel-only for a few breaths; re-add light labels later.*

- ***Aversion to pain*** *→ insert the mettā buffer, then return to rise-and-fall at feeling.*

- ***Identity keeps birthing ("defender/achiever mode")*** *→ say "mode assembling," watch bhava → jāti → aging in real time.*

Practice cue: *"Receive results, restrain causes; the earlier the cut, the less downstream clean-up." For most yogis, the earliest reliable cut is at* ***vedanā****.*

C. Real-time daily examples (experience-based learning)

1. ***Phone ping (pleasant)***

   Run the hinge drill: "pleasant → urge to check" seen; take three slow breaths; schedule checking. Heat drops;

reply later, cleaner.

2. ***Email jab (unpleasant, mind-door)***

   Feel pain directly; label the urge to defend; ownership fails to gel; rumination shortens.

3. ***Knee ache in sitting (unpleasant, body-door)***

   Return to rise-and-fall; pain breaks into pulses; disenchantment → cooling → brief cessations.

4. ***Meal drill (pleasant)***

   One spoonful = one vedanā exposure; watch the "more" impulse before the next bite.

5. ***Neutral drift / boredom (neutral)***

   Name "neutral," add one clear intention; avoid inventing a doer.

D. Logging your obstacle encounters

1) The 4-line daily ledger (end of day):

*"**Dukkha I understood → Cause I abandoned → Cessation I touched → Path factors I developed.**" Keep it short and concrete.*

2) Moment Card (fill right after each drill):

- ***Door / Object / Tone:*** *(e.g., ear / praise / pleasant).*
- ***Urge detected:*** *kāma- / bhava- / vibhava-taṇhā.*
- ***Move used:*** *feel-only/urge-only; mettā buffer; elements scan; widen 10–20%.*
- ***After-taste: Clean*** *(no claiming) vs* ***Sticky*** *(claiming).*
- ***Round tagged:*** *kilesa / kamma / vipāka (where did this sit?).*
- ***Hijacks prevented (count): ____***

3) Quick audit (pass when ≥4/5 are "Yes"):

□ Labeled tone before lean (≤1 sec) • □ Stated the misread • □ Identified craving mode • □ Applied a cooling micro-move & felt heat drop • □ Placed the moment in a round.

4) Trainer rubric (weekly): *observable behavior shift; fewer link misfires; cleaner recovery when they happen; present one everyday context and 20 micro-reps.*

E. Why this drill is orthodox Mogok (QA anchors)

- ***Cut at C2 is core strategy**; protect vedanā → taṇhā with satipaṭṭhāna (vedanānupassanā/cittānupassanā).*

- ***Mogok's sermons:** if vedanā is known, vedanā paccayā paññā; if forgotten, vedanā paccayā taṇhā. Path factors (magga) replace taṇhā at the hinge.*

- ***Daily micro-drills, door-guarding, praise/jab drill** are explicitly prescribed.*

- ***Present-flow, measurable practice** with logs/audits is built into the manual.*

Keep it light and frequent: "Small, repeatable, kind." Stay with what is lawful; don't chase experiences. Ethics first.

Assessment Pack — Obstacles & Troubleshooting (Ch. 7)

Instructor note: This pack tests recognition of Mogok-specific diagnostics (C2, vaṭṭa membership, present-flow), and correct remedies (door policy, paṭiloma at vedanā). Source anchors are cited at the end of each section.

A) True / False (8)

1. *The Mogok Wheel's **primary practice cut** is at **vedanā → taṇhā (C2)**.* ☐*T* ☐*F*

2. *The **exit path** is shown as a **downward arrow** originating at **vedanā (≈6 o'clock)**.* ☐*T* ☐*F*

3. ***Vipāka (resultant) links** are grouped as 3–7 and 11–12 on the wheel.* ☐*T* ☐*F*

4. ***Upādāna** belongs to the **kilesa-vaṭṭa**.* ☐*T* ☐*F*

5. *The **axis** running 12→6 is the **āsavas axis**; **avijjā** is the **hub**.* ☐*T* ☐*F*

6. *"Trying to fix vedanā" is correct because vipāka is our job to change.* ☐*T* ☐*F*

7. ***Saḷāyatana→phassa→vedanā** belongs to **Present Resultant (Effect)**.* ☐*T* ☐*F*

8. *The wheel alternates **Cause → Effect → Cause → Effect** around the four sections.* ☐*T* ☐*F*

Sources: *C2 and present arc; exit arrow; alternation Cause/Effect and placements; vaṭṭa membership; axis/hub; vipāka grouping and "know result, abandon cause".*

B) Fill-in-the-blank (8)

1. *The three **vaṭṭa** are: _____ (defilements), _____ (actions), _____ (results).*

2. ***C2** sits between _____ and _____.*

3. *The present arc to watch: **saḷāyatana** → **phassa** → _____ → **(mindful gap)** → **no-_____**.*

4. *The exit arrow originates at _____ (clock position ~6).*

5. *The **axis** (12→6) is labeled the _____ **axis**.*

6. *Two **Future Resultant** links are _____ and _____.*

7. ***Taṇhā** is placed around _____ **o'clock**, **Upādāna** around _____ **o'clock**.*

*8. In the **truths ring**, ②+④ illustrate _____, whereas ①+③ illustrate _____.*

***Sources:** Vaṭṭa membership and placements; C2 and present arc; exit + axis; quadrant/truth mapping; clock hints for taṇhā/upādāna.*

C) Matching (10) — draw lines A→1, etc.

Obstacles

A. Grasping pleasant vedanā ("more!")

B. Misreading unpleasant vedanā (escape reflex)

C. Neutral drift (forgetfulness at tone)

D. Task-mixing (trying to abandon dukkha & know craving)

E. Illegal skips (phassa→taṇhā without vedanā)

*F. Fighting **vipāka** at the door (trying to "fix feeling")*

G. Upādāna clamp (ownership gels fast)

H. Avijjā seepage (unwise attention)

I. Over-reliance on past links (watching rebirth-linking)

J. Confusing "restraint" with suppression

Remedies

1. ***Hold C2**; label "pleasant"; run paṭiloma check.*

2. ***Name vedanā**, stay with it; do not feed vibhava-taṇhā.*

3. *Schedule **neutral-tone drills**; keep windows short.*

4. *Recite: "Dukkha—know; Craving—abandon"; keep jobs distinct.*

5. *Force function strip "6→7→8"; don't skip tone.*

6. ***Know Present Effect**; act only at craving/intention.*

7. *If C2 missed, **loosen at 8→9→10**; watch grasping dissolve.*

8. *Apply **yoniso manasikāra**; guard C2 with sati.*

9. ***Don't watch past paṭisandhi-viññāṇa**; work present arc only.*

10. ***Indriya-saṃvara** = wise door policy (before/at/after contact).*

***Sources:** Mistakes & fixes (task-mixing, illegal skips, fruit vs fault), where to practice, door policy, wise attention.*

D) Label-the-Diagram (Obstacles Overlay)

On a blank Mogok Wheel (or Plate 4.7 overlay):

1. *Shade **5:30→7:30** (vedanā→taṇhā) as the **C2 "hot zone."***
2. *Place a **downward exit arrow** at **6:00** and caption "**Vedanā-Nirodha**."*
3. *Mark **Three Links**: **C1** (~3 o'clock), **C2** (~9 o'clock), **C3** (~3 o'clock secondary).*
4. *Ring-bracket **Present Resultant (3–7)** and **Future Resultant (11–12)** as **vipāka—know**.*
5. *Pin small badges: **Taṇhā @ 7:30**, **Upādāna @ 7:45**, **Bhava @ ~8:00**, **Jāti/ Jarā-maraṇa @ ~10:30/11:30**.*

***Sources:** Arrow semantics; link positions; Three Links; vaṭṭa/vipāka brackets.*

E) Short Answer (2)

1. *In one paragraph, explain **why C2 is the live lever** and how paṭiloma is verified in situ.*
   *(Expect mention of "saḷāyatana→phassa→vedanā … no-taṇhā," and the **downward exit** indicator.)*
   Sources:

2. *Define **indriya-saṃvara** as "wise door policy," giving one example **before**, **at**, and **after** contact.*
   Sources:

F) Scenario Case (1)

A friend texts a cutting remark during work. Heart tightens, urge to fire back rises.

- ***Map** the episode on the Wheel (door→phassa→vedanā, then potential 8→9→10).*

- ***State** the correct **truth-task** at Present Effect vs Present Cause.*

- ***Demonstrate** "See → Do → Done" for this turn (what confirms success?).*
  ***Rubric anchor: See (door & tone) → Do (C2 cut) → Done (no upādāna/bhava in that round)**.*

G) Micro-Log (1)

*Complete this **Moment Card** once today:*

- ***Door / Object / Tone: _____***
- ***Urge detected (kāma/bhava/vibhava-taṇhā): _____***
- ***Move used:** feel-only at C2 / paṭiloma recitation / door policy tweak / brief mettā buffer*
- ***After-taste:** Clean (no claim) / Sticky (claim arose)*
- ***Round tagged:** kilesa / kamma / vipāka*
  ***Sources:** Daily micro-drills & diaries; round-task mapping.*

H) Quick Quiz (5)

1. *Which **vaṭṭa** contains **bhava**?*

2. *Which **link** does the **exit path** start from on the diagram?*

3. *Name the **three short connections** (C1/C2/C3).*

4. *What's the **job** at **vipāka** vs **kilesa/kamma** rounds?*

5. *Which **clock positions** roughly mark **jāti** and **jarā-maraṇa**?*

***Sources:** Vaṭṭa membership; exit path; three links; job distinction; placements.*

I) Reflection Ticket (1)

***In one or two sentences:** Where did you most reliably **catch C2** today, and what **assist-ray** (path factor or visual cue) helped you reverse the flow?*

(Optional) Answer Key — brief

- ***A) T/F:** 1T 2T 3T 4T 5T 6F 7T 8T.*
  (C2 primary; exit from vedanā; vipāka groups; upādāna in kilesa; āsavas axis + avijjā hub; don't "do" vipāka;

present effect holds saḷāyatana→phassa→vedanā; Cause/Effect alternation.)

- ***B) Fill-ins:*** *kilesa/kamma/vipāka; vedanā/taṇhā; vedanā/taṇhā; vedanā; āsavas; jāti/jarā-maraṇa; 7:30 / 7:45; Dukkha / Samudaya.*

- ***C) Matching:*** *A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.*

- ***H) Quick Quiz (keys):*** *(1)* ***Kamma-vaṭṭa*** *(bhava) (2)* ***Vedanā*** *(6 o'clock) (3)* ***C1 saṅkhāra→viññāṇa; C2 vedanā→taṇhā; C3 bhava→jāti*** *(4)* ***Vipāka—know; Kilesa/Kamma—abandon*** *(5)* ***~10:30 and ~11:30****.*

QA cross-check (U Hla Myint / U Than Daing)

Wheel sections and placements (Cause/Effect alternation, present-resultant listing, eight vipāka items) are aligned with the ***Explanation of the Wheel*** *and handbook passages; duty split (know vs abandon) and C2 as live lever appear throughout the Mogok materials and are consistent with* ***U Hla Myint*** *summaries and* ***U Than Daing*** *doctrinal framing.*

Takeaway Box — Clear obstacles, reinforce the C2 cut

- ***See the present arc**: **saḷāyatana** → **phassa** → **vedanā** is **Present Resultant**—receive it wisely; don't try to "fix" results.*

- ***Hold the live hinge (C2)**: **vedanā** → **taṇhā**. Label the tone (pleasant/unpleasant/neutral), keep a mindful gap so craving can't catch.*

- ***Use the exit cue**: the **downward "exit" arrow** at ~6 o'clock reminds you to run paṭiloma (cessation) right at feeling.*

- ***Mantra**: "**Receive results, restrain causes**—when unsure, **return to feeling known as feeling**."*

- ***Sign of progress**: fewer reflex jumps from **vedanā** → **taṇhā**; more space to respond. Track your daily C2 catches.*

(Wheel anchors: four-pillared sections alternate Cause/Effect; exit path is marked on the diagram—use it exactly where feeling appears.)

Chapter. 8 — Advanced Paṭiloma Techniques

1) Orientation — Deepening reversal (multi-link) with āsava focus

Aim. *Move beyond single-hinge cuts to unwind several links in reverse (paṭiloma), reading and cooling the* ***āsava****-pressure that spins the wheel. In Mogok's visual language, the* ***āsavas (taints/fermentations)*** *function like the axis that drives the turn; when that axle is broken, the rim (aging-death) cannot keep rolling.*

Method. *Use the canonical paṭiloma chain (e.g., saṅkhāranirodhā viññāṇanirodho … vedanānirodhā taṇhānirodho …) as your live diagnostic map, with* ***C2 (vedanā→taṇhā)*** *as the primary intercept, and upstream fallbacks at* ***C1 (saṅkhāra→viññāṇa)*** *when needed.*

> ***Why paṭiloma?*** *This is the Third Noble Truth "in motion": cessation becomes visible whenever feeling does* ***not*** *bend into craving; the chapter trains that skill and aligns it with Path-factors.*

What "advanced paṭiloma" means. *We train* ***reverse cessation*** *(paṭiloma paṭicca-samuppāda) not only at a single hinge but* ***link-by-link back through the chain****, using the standard nirodha cadence (e.g., vedanā-nirodhā taṇhā-nirodho …), so multiple links cool in sequence.*

Axis first: āsava focus. *Read the wheel through Mogok's similes:* ***āsavas (taints/fermentations) = the axle*** *that drives the spin;* ***avijjā/taṇhā*** *= the inner* ***container****;* ***saṅkhāra = pillars/spokes****;* ***jarā-maraṇa*** *= the* ***chain/rim****. The*

orientation aim *is to "break the axle," so the rim cannot turn.*

Primary intercept, with upstream fallback. *The* ***main live cut*** *remains* ***C2 (vedanā → taṇhā)****; if missed, step* ***upstream*** *to fresh* ***saṅkhāra*** *(****C1****) before new consciousness patterns seed further becoming.*

Where to work (present arc). *Stay on the* ***present-moment arc****: saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā. Treat* ***vedanā*** *as* ***dukkha-sacca*** *(to be understood), hold the gap, and let the* ***C2*** *roll-over fail.*

Visual cue on the plate. *On the standard Mogok wheel (four blue pillars = four sections:* ***Cause/Effect/Cause/Effect****), show* ***dashed, counter-flow chevrons*** *across the rim to signal* ***multi-link paṭiloma****; keep all labels* ***outside*** *the rim.*

Outcome stated simply. *When the* ***axle (āsava) is broken****,* ***vedanā does not become taṇhā****,* ***upādāna/bhava*** *do not form, and the* ***rim (jarā-maraṇa)*** *cannot complete its turn—this is the* ***felt sense of cessation*** *the chapter aims to stabilize.*

2) Diagram Hook — Plate 4.8 "Advanced Overlay"

Base (unchanged): *Use the standard Mogok wheel with the four blue pillars (divide into four sections Cause/Effect/Cause/Effect), double-headed "connection" arrows (C1/C2/C3), and the two curved arrows (cyclic vs exit).*

Overlay (what to add):

1. ***Twelve dashed chevrons****—one per nidāna span—laid along the rim segment between each adjacent pair of links (avijjā→saṅkhāra → … → jāti→jarā-maraṇa). These indicate* ***paṭiloma (reverse) unwinding across the whole chain****. Keep them visually distinct from existing arrows (connections + cyclic/exit).*

2. ***Directionality.*** *Point each chevron* ***counter to the normal arising flow*** *(opposite the usual causal direction) so the viewer immediately reads "reverse cooling" link-by-link. (The base already shows forward chain and the two curved arrows for cyclic/exit; this overlay signals systematic reversal.)*

3. ***Stroke grammar.*** *Use* ***dashed line + chevron heads*** *for the new overlay only; retain* ***double-headed*** *marks for the three connections and keep the* ***curved*** *arrows for cyclic/exit (do not restyle base arrows).*

4. ***Quadrant continuity.*** *Ensure the dashed chevrons run* ***unbroken across all four sections*** *(Past Cause → Present Effect → Present Cause → Future Effect) so "multi-link unwinding" is legible at a glance.*

5. ***Legend callout.*** *Add a small key: "Dashed chevrons =* ***Paṭiloma multi-link unwinding*** *(cessation cadence)." Place near the wheel; keep existing legend items for connections and cyclic/exit as is.*

Teacher cue: *With Plate 4.8 visible, have students recite the cessation cadence while following the dashed chevrons around the rim (e.g., … vedanā-nirodhā taṇhā-nirodho …), contrasting it with the base's forward chain and exit arrow.*

3) Doctrinal Core — Eradicating fermentations, aligning the Path

- ***Axis & similes.*** *The* ***āsavas are like the axis****; avijjā–taṇhā are the container; saṅkhārā the pillars; jarā-maraṇa the chain. Teaching intent: if the axle is broken, the whole machine cannot turn.*

- ***Paṭiloma grammar.*** *Train with the cessation series: saṅkhāranirodhā viññāṇanirodho → … → phassanirodhā vedanānirodho → vedanānirodhā taṇhānirodho → … (use this verbatim cadence to coach attention).*

- ***Primary intercept. Core method: cut at C2 (Feeling → Craving)****; when that fails, fall back to* ***C1*** *by noticing fresh fabrications before they seed new consciousness.*

- ***Path alignment. Right Effort, Right Mindfulness, Right Concentration*** *protect the C2 hinge;* ***Right View/Right Intention*** *keep the field truthful and kind—this is Magga-sacca bhāvanā in action.*

- ***Scope of abandonment.*** *The curriculum includes* ***complete abandoning of the four āsavas*** *(catunnaṃ āsavānaṃ pahāna-pariyantaṃ): paṭiloma training is yoked to Noble Path breakthroughs.*

3.1 Āsavas in the Mogok System

- ***Definition & scope.*** *Mogok Sayadaw explicitly identifies taṇhā (craving) and upādāna (clinging) as "taints/fermentations (āsava)," enumerating the four:* ***kāmāsava, bhavāsava, diṭṭhāsava, avijjāsava****.*
  Practice point: when vedanā is fully contemplated to cessation, "at the place of taṇhā, ***magga (path)*** *arises," preventing the āsavas from catching.*

- ***Visual-structural role.*** *In Mogok's Wheel, the āsavas function as the* ***axis*** *the whole cycle spins around; the practitioner works to stop that axle from turning.*

- ***End-state.*** *Full eradication =* ***khīṇāsava (cankers destroyed)****; this is the Arahant's hallmark.*

3.2 Where to Cut: Noble Path at the Live Hinge

- ***C2 is the live breakpoint.*** *The lineage highlights vedanā → taṇhā (C2) as the* ***"living hinge"*** *where cutting prevents "fermentation" into craving.*

  Mogok gives the operational formula: ***with the cessation of feeling, craving ceases****—because* ***Path factors arise there****.*

- ***Eightfold Path as method.*** *The chapter "Walking Magga Ñāṇa" systematizes* ***Magga-sacca as a duty to be developed (bhāvanā)****, verified by the three knowledges (saccañāṇa, kiccañāṇa, katañāṇa) and explicitly* ***deployed at the C2 hinge*** *in present-flow DO.*

  Factor-by-factor: ***Right View*** *reframes conditioning;* ***Right Mindfulness/Concentration*** *stabilize at vedanā/citta so craving cannot recruit;* ***Right Effort*** *prunes unwholesome saṅkhāra.*

- ***Cross-checks (QA).*** *The* ***diagram set*** *concisely ties this to our two key authorities:* ***U Hla Myint*** *gives the crisp definitions and temporal grouping of the 12 links;* ***U Than Daing*** *deepens kamma mechanics and confirms* ***vedanā→taṇhā*** *as the live practice breakpoint.*

3.3 Paṭiloma (Reverse) Cadence: Multi-link Unwinding

- ***Classical dependent cessation.*** *Mogok quotes/uses the* ***nirodha*** *cadence: "when this ceases, that ceases," with explicit stops like* ***vedanā-nirodhā taṇhā-nirodho****and the standard evametassa kevalassa…nirodho hoti close (dependent cessation).*

- ***Wheel overlay (advanced).*** *The vivaṭṭa (unwinding/cessation) current runs* ***counter-clockwise*** *across* ***all links****; "****virāga*** *(fading) and* ***vivaṭṭa****" are the named markers of this current in the Mogok A–Z, anchoring the advanced overlay that* ***operationalizes paṭiloma at any touched link****.*
- ***Three sandhi (bridges) awareness.*** *The practice reads the* ***three junctions*** *("dead/living/death") and privileges* ***C2*** *for primary work while staying alert to* ***C1*** *(saṅkhāra → viññāṇa) and* ***C3*** *(bhava → jāti) spillovers.*

3.4 Four Truths Integration (Tasks → Path)

- ***Duties map.*** *The manual reiterates the* ***Four Noble Truths as tasks*** *(dukkha to be understood; origin to be abandoned; cessation to be realized; path to be developed) and uses them as a* ***practice SOP*** *and verification loop (see-do-done).*

- ***Root diagnosis.*** *Avijjā =* ***not-knowing the Four Truths****;* ***Right View*** *dispels it. Mogok pairs* ***avijjā & taṇhā*** *as the deep causes the Path must neutralize, with* ***Satipaṭṭhāna*** *revealing cessation at the hinge.*

Bottom line (for Chapter 8):

Advanced paṭiloma = work the entire wheel in reverse*, but* ***stand your ground at C2****: keep vedanā as "just tone," let* ***magga*** *arise there, and the* ***āsavas cannot ferment into craving/clinging****. This both* ***unwinds links*** *and* ***exhausts the axis*** *(āsavas) that keeps the cycle spinning.*

4) Practice Section — Multi-link paṭiloma drill & āsava log

A. Prep (1–2 min).

1. *Bring up the Wheel; mark C2 as primary cut. 2) Set the task: "Track backwards from any urge."*

B. Live drill (5–7 min x 2 rounds).
Round 1 (C2 intercept):

- *Event: Hear a notification / recall a slight insult.*

- *Read present flow fast:* ***phassa*** *→* ***vedanā*** *(name tone precisely).*

- *Insert mindful gap: Soften, widen, **do not obey** the first lean.*

- *State the cut (quietly): "**Vedanā-nirodhā taṇhā-nirodho**." (Stay with feeling until the pull loses authority.)*

Round 2 (multi-link unwind):

- *If craving already launched, **walk back** deliberately: taṇhā ⇐ vedanā ⇐ phassa ⇐ saḷāyatana ⇐ nāma-rūpa ⇐ viññāṇa ⇐ saṅkhāra ⇐ avijjā, cooling each step with Path-factors (relax/examine). Use the same paṭiloma phrasing at each link you can actually see.*

C. Āsava lens (1 min).

- *After each round, note which **āsava-pressure** seemed to drive the spin (use your house rubric for the "four āsavas" without personalizing).*

D. Micro-log (30–60 sec).

- *Trigger — tone — cut-point — what cooled — āsava flavor — result (0–3).*

***Coach's tip.** Keep it impersonal (process over person); keep cuts gentle and repeatable; escalate upstream to **C1** if C2 was missed.*

E. 3-minute primer: reverse-order cadence (paṭiloma)

- *Recite the cessation chain out loud once (avijjā-nirodhā … jarāmaraṇa-nirodho), pausing deliberately at **viññāṇa-nirodhā** → **nāma-rūpa-nirodho** to prime the nervous system for pairwise stopping.*

- *Keep the present-effect map in view while you recite: **viññāṇa** → **nāma-rūpa** → **saḷāyatana** → **phassa** → **vedanā** (this is where we work).*

F. Core drill: multi-link unwinding on the present arc (q2→q3)

*Work only where experience is live (doors → contact → tone). Do **not** chase past causes; "work the present arc (q2→q3)."*

Loop (repeat for 10–15 minutes):

1. ***Door comes on** → note it as **saḷāyatana** → **phassa** (e.g., "seeing→contact").*

2. ***Name the tone** at **vedanā** ("pleasant/unpleasant/neutral")—label it **dukkha-sacca** to de-personalize.*

3. ***Hold the C2 cut** so **vedanā doesn't roll into taṇhā**; feel the micro-gap after knowing.*

4. *If momentum is strong, **trace back 3–5 links** in paṭiloma order:*
   *vedanā ← phassa ← saḷāyatana ← nāma-rūpa ← viññāṇa, attending to the "sheaves-of-reeds" reciprocity (**remove one, the other falls**).*

5. *Reaffirm **"knowing… gone"** (cittānupassanā) so the scene loosens (nāma-rūpa not articulated).*

***Why this works (diagram hook):** C2 is the **primary cut**; when the **axle (āsava)** is broken and hub (avijjā) absent, spokes (saṅkhāra) collapse and the rim (jarā-maraṇa) falls—this is paṭiloma.*

G. Daily life pop-ups (3 real-time examples)

1. ***Eating (tongue door):** "taste→contact→pleasant." Keep attention on impermanence of **taste-consciousness**; **magga** replaces taṇhā, so **vedanā-nirodhā taṇhā-nirodho** in that moment; **the four āsavas are cut off** there.*

2. ***Phone ping (ear door):** "sound→contact→unpleasant (startled)." Re-label tone, hold C2; do not sprint to storyline—see **knowing… gone**.*

3. ***Itch (body door):*** *"touch→contact→unpleasant." Before reaching, widen to impermanence + equanimity (upekkhā) to block the vedanā→taṇhā surge.*

H. Upstream fallback (when the chain is stubborn)

If C2 keeps slipping, briefly ***audit C1 (saṅkhāra ↔ viññāṇa)****—seeing the* ***knower as a pulse*** *reduces the support for nāma-rūpa downstream; gaps appear naturally.*

I. Āsava-insight logging (what to notice, how to note)

The four āsavas (for your "lens" column):

- ***Kāmāsava:*** *sensual pull at the vedanā→taṇhā pivot.*
- ***Bhavāsava:*** *subtle drive to "be" or continue.*
- ***Diṭṭhāsava:*** *self-laden views/proliferations around aggregates.*
- ***Avijjāsava:*** *root not-knowing suffusing the wheel.*

How they behave in practice (Sayadaw's talks):

- *Taṇhā & upādāna are "taints"; during eating, contemplate **anicca of taste-consciousness** so the **four āsavas** are cut.*

- *Condensed map: kāmāsava & bhavāsava = lobha; diṭṭhāsava & avijjāsava = moha; **āsavas end by discerning rise-and-fall**.*

***Eightfold Path alignment (for "antidote" column):** use MN 2's seven methods inside the Path to **abandon** outflows (seeing, restraining, using, enduring, avoiding, dispelling, developing).*

Log template (use for homework + in-session sampling)

Record 10–12 episodes across the day (or in one session).

Time	***Door → Contact***	***Vedanā (P/U/N)***	***Cut point (C2/C1/—)***	***Āsava signature (kāma/bhava/diṭṭhi/avijjā)***	***Antidote used (anicca/upekkhā/restrain/etc.)***	***Outcome (stopped @ taṇhā? rolled on?)***

Quick cues while logging

- *At each tone, ask **"leaning?"**; if yes, apply **anicca + upekkhā**; if view appears, swap to **conditional language** (no self in aggregates/links).*

- *If dull/restless, run a **bojjhaṅga balance pass** (lift investigation/energy or increase calm/concentration/equanimity) to block taṇhā at the pivot.*

J. Troubleshooting drill (experience-based fixes)

1) "The tone is too fast; I'm already craving."

- *Install a **two-column micro-tracker**: left = vedanā; right = mind-state (lust/ill-will/delusion/clear). Note 3 episodes/day to learn the bend into taṇhā and how it releases.*

2) "Views keep hijacking the loop."

- *Return to **aggregate-reading** (door → contact → tone) and rewrite the moment in **condition-language**; this dissolves **diṭṭhāsava**.*

3) "No gaps—I can't find 'knowing…gone.'"

- *Emphasize **cittānupassanā**: lightly name the **knower as a pulse**, then rest in the **short gap**; this is where nāma-rūpa doesn't articulate.*

4) "Sensual surge (kāmāsava spike)."

- *Widen attention back to tone; **install upekkhā** and mark impermanence—then re-attempt the **C2 cut**.*

K. Performance checks (what "better" looks like)

- *You can **trace and soften 3–5 links** in real time without losing the door. (Present-effects band kept as **dukkha-sacca**; no self-talk.)*

- ***C2 cuts** occur more often (tone known, no taṇhā), especially around food & phone cues.*

- *Your logs show **specific āsava signatures** and matching **Path-methods** deployed on the spot.*

L. Why this section belongs in "Advanced Paṭiloma"

- *It operationalizes the **dashed reverse chevrons** across the whole rim by training pairwise cessation **and** the present-arc unwind—exactly where Mogok instructs us to practice.*

- *It keeps the **āsava-as-axle** simile in your hands: you watch how outflows drive the turn, and you log when/where they **stop**.*

> ***Coach's note:** In the Mogok layout, **links 3–7** are your "live lab." Every successful **C2** is a tiny paṭiloma event; stacking those moments is how the wheel stops **in practice**, not just on the page.*

5) Assessment Pack (Chapter 8)

A) True/False (10)

1. *"Cause is paṭicca; effect is samuppāda." (T)*

2. *The āsavas are likened to the wheel's axis. (T)*

3. *The primary intercept in Mogok practice is C3. (F)*

4. *Paṭiloma practice uses the "[X]-nirodhā [Y]-nirodho" cadence. (T)*

5. *Double-headed arrows indicate the three internal connections. (T)*

6. *Curved arrows show only the exit path, not the cyclic path. (F)*

7. *Right Effort/Mindfulness/Concentration guard C2. (T)*

8. *C1 refers to saṅkhāra↔viññāṇa. (T)*

9. *The chapter trains abandoning the four āsavas. (T)*

10. *In the diagram, labels should be placed inside the wheel. (F)*

B) Fill-in-the-blank (10)

1. ***Vedanā-nirodhā ____-nirodho.*** *(taṇhā)*

2. ***Saṅkhāra-nirodhā ____-nirodho.*** *(viññāṇa)*

3. *The āsavas function like the ____ of the wheel. (axis)*

4. ***C2*** *is the bridge* ***vedanā*** *→ ____. (taṇhā)*

5. *Curved arrows represent the* ***cyclic*** *and ____ paths. (exit)*

6. *Pillars divide four sections: Cause/____/Cause/Effect. (Effect)*

7. ***Right View/Right Intention*** *keep the field ____ and kind. (truthful)*

8. *Paṭicca means ____. (cause)*

9. *Samuppāda means ____. (effect/arising)*

*10. One aim is **pahāna** of the four ____. (āsavas)*

C) Matching (12)

*(1) **C1** ↔ (a) saṅkhāra ↔ viññāṇa*

*(2) **C2** ↔ (b) vedanā ↔ taṇhā*

*(3) **C3** ↔ (c) bhava ↔ jāti*

(4) Axis ↔ (d) āsavas

(5) Curved arrow ↔ (e) cyclic/exit path

(6) Pillar ↔ (f) saṅkhāra (support)

(7) Hub/container ↔ (g) avijjā–taṇhā

(8) Rim/chain ↔ (h) jarā-maraṇa

(9) Primary cut ↔ (i) C2

(10) Reverse cadence ↔ (j) “nirodhā … nirodho”

(11) Path guard ↔ (k) Right Effort/Mindfulness/Concentration

(12) Fourfold abandonment ↔ (l) āsava-pahāna

Citations:

D) Label-the-diagram (Advanced).

On Plate 4.8, label: C1/C2/C3; place dashed chevrons across all links; mark exit path; add "PRIMARY CUT" at C2; keep all labels outside the rim.

E) Short answers (3)

1. *Explain how paṭiloma at C2 instantiates Nirodha-sacca.*

2. *Give one example of an āsava-driven spin and how you read it back.*

3. *Why are Path-factors described as "guards" of the hinge?*

F) Scenario case (1).

You receive unexpected praise, feel a warm surge, and notice grasping. Map the chain forwards (anuloma) for 3 steps, then unwind 3 steps (paṭiloma), naming the ***nirodha*** *phrases you use.*

G) Micro-log (1).

Template: Door → phassa → vedanā → (cut?) → outcome (0–3) → āsava note.

H) Quick quiz (5).

1. *Name the three connections. 2) Which is primary? 3) What do double-headed arrows mean? 4) What do curved arrows show? 5) What is the axis-simile pointing to?*

I) Reflection ticket (1).

"In the last 24 hours, where did I see paṭiloma most clearly? What helped—effort, mindfulness, or concentration?"

6) Takeaway Box

Unwind all links—focus on the root āsavas. *Break the axle (āsavas), guard the hinge (C2), and walk the Path so that vedanā does not become taṇhā—again and again—until the wheel no longer turns.*

Source anchors (Mogok line) used in this chapter

- *Wheel anatomy, similes (axis/containers/pillars/chain), connectors & paths; cause/effect alternation.*
- *Paṭiloma cessation series and **C2 core method** (plus **C1** fallback).*
- *Path-factor guarding of the hinge (Magga-sacca development).*

- ***Break the axle.*** *Treat* ***āsavas (outflows)*** *as the wheel's* ***axis****; when the axle is broken, the rim (jarā-maraṇa) can't turn.*

- ***Hold the hinge.*** *Guard* ***C2 (vedanā → taṇhā)*** *so that* ***"vedanā-nirodhā taṇhā-nirodho"*** *applies in real time; the* ***Path factors (magga)*** *arise right there.*

- ***Unwind in reverse.*** *Read* ***paṭiloma*** *across the chain—cool link after link;* ***cessation is by breaking links****, not by force.*

- ***Keep the map simple.*** *Four sections stay constant:* ***Cause → Effect → Cause → Effect*** *(paṭicca / samuppāda).*

- ***Use the exit path.*** *Remember the* ***nirodha/exit arrow*** *is always available; apply it first at C2.*

- ***Aim at roots.*** *Work where* ***avijjā–taṇhā*** *(container) feed the axle; cooling them dries up the* ***āsavas****.*

- ***Log to learn.*** *After sits or daily episodes,* ***journal*** *the axis pressure and your cut-point; this sharpens recognition next time.*

One-line mantra: *Break the axle (āsavas), hold the hinge (C2), let Path arise—then the wheel stops.*

- *Āsava-focus and abandonment scope across the series.*

QA note: Terminology and link-mapping above follow the Mogok Visual Teaching Aid and align with the series' Nirodha/Magga volumes for C2-first paṭiloma training.

Chapter. 9 — Orientation: Living Paṭiloma (Reverse-Cessation) — the "Free Bird" Feeling

What "living paṭiloma" means.

In Mogok's wheel, the same map that shows arising (anuloma) also encodes cessation (paṭiloma): "with the cessation of this, that ceases." The diagram's four sections (Cause/Effect/Cause/Effect) and its outward "exit" arrow make cessation a present-tense, trainable skill rather than an abstract theory.

Where everyday freedom is trained.

The pedagogy pinpoints one live junction—vedanā → taṇhā (C2). "Receive" present effects (Links 3–7) as dukkha-sacca, and "restrain" the present causes (Links 8–10) by not letting vedanā tip into taṇhā. This is the wheel's built-in "exit path."

How to do it now (in ordinary moments).

- *Keep attention at contact/feeling: notice tone (pleasant/unpleasant/neutral) as impermanent—then it cannot recruit craving.*

- *Tie the "six animals" of the sense-doors to one strong post—mindfulness. When the mind is leashed to the post, it no longer drags you toward objects.*

- *Make this a habit: if it's not finished now, strong, familiar insight will re-ignite at the last breath.*

Why this counts as freedom (and not just a high state).

Cessation is reliable only when the round is actually unwound—Mogok warns against "bird-shot" highs (like a bird hit by a poison arrow: it rises and then crashes). The dependable safety is the Four Paths that cut the rounds at the root.

Simile: the free bird.

In the "six animals" parable, the bird strains to fly into the sky, the fish to the water, the dog to the village, etc.; tied to the mindfulness-post they settle. Here, when vedanā is seen and taṇhā does not ignite, it is as if the ropes (craving) are no longer pulling—the mind is light, un-dragged, "free as a bird" not because it escaped the post, but because the tug has ceased. (Mogok uses the animal-and-post simile; we apply it here to describe the felt sense of release.)

Wheel alignment (QA anchors).

- *Four pillars divide the wheel into Past Cause / Present Effect / Present Cause / Future Effect; "Cause is paṭicca; Effect is samuppāda."*

- *C2 (vedanā → taṇhā) is flagged as the living hinge (present pivot) for abandonment (samudaya-pahāna).*

Cross-checks (U Hla Myint / U Than Daing).

- *Present-effect band (Links 3–7) is to be known (dukkha-sacca); present-cause band (8–10) is to be abandoned (samudaya-sacca).*

- *Practice emphasis: guard the doors; know vedanā before taṇhā starts.*

One-line orientation mantra.

At contact, feel; at feeling, cool—so the bird of mind is no longer pulled by ropes. (See: C2 cut and "exit path" on the wheel.)

Plate 4.9 — Integration Overlay (Full Wheel, Exit Path Active)

Hook (caption-ready).

*One wheel, two options. The cyclic arrow shows how causes roll on; the pale "exit" drops from **vedanā** (feeling) so **taṇhā** (craving) never ignites. This plate overlays the base Mogok Wheel with the **active exit path** and the **three short connections (C1–C3)**—so the eye lands on where freedom is actually trained now.*

What the viewer sees (at a glance)

- ***Base wheel** divided by **four blue pillars** into four sections that alternate **Cause/Effect/Cause/Effect** ("Cause = paṭicca, Effect = samuppāda").*

- ***Two circles**: an **inner container** (Avijjā–Taṇhā) and an **outer chain** (Jarā-maraṇa) with **four turning arrows** around the rim. The **central axis** (Āsavas) is shown as the vertical spine.*

- ***Curved arrows**: one **cyclic** (keeps saṃsāra turning) and one **exit** (nirodha direction).*

- ***Three internal connections (double-headed)**: **C1** Saṅkhāra↔Viññāṇa, **C2** Vedanā↔Taṇhā (**PRIMARY CUT**), **C3** Bhava↔Jāti.*

Placement & labels (integration map)

- ***Quadrants ("Four Periods")***

  Q1 ***Past Cause****: avijjā, saṅkhāra →* *Q2* ***Present Effect****: viññāṇa…vedanā →* *Q3* ***Present Cause****: taṇhā, upādāna, bhava →* *Q4* ***Future Effect****: jāti, jarā-maraṇa. Keep* ***link names outside the rim****;* ***hub clean****.*

- ***Vaṭṭa band (outer)*** *(context only, don't overprint):* ***Kilesa*** *(avijjā, taṇhā, upādāna);* ***Kamma*** *(saṅkhāra, bhava);* ***Vipāka*** *(the remaining 8).*

Exit path (active overlay)

- ***Start point: Vedanā (6 o'clock)*** *in Q2.* ***Downward "exit" arrow*** *drops out (nirodha path) so* ***C2*** *does* ***not*** *fire.*

- ***Shape & color:*** *Keep* ***curved*** *grammar consistent with the spec; set* ***cyclic path*** *in red* ***#E53935****,* ***exit path*** *in white* ***#FFFFFF*** *for immediate contrast.*

- ***Callouts (small chips, outside rim):***

  Receive (Q2, 3–7) *= Dukkha-sacca (to be known).* ***Restrain (Q3, 8–10)*** *= Samudaya-sacca (to be abandoned).*

*Place a tiny **"PRIMARY CUT @ C2"** badge between **Vedanā→Taṇhā**.*

Three connections (integration emphasis)

- ***C1** (Past→Present): **Saṅkhāra** ↔ **Viññāṇa** — "old volitions seed today's consciousness." (Fallback cut if C2 was missed.)*

- ***C2** (**Primary Cut**): **Vedanā** ↔ **Taṇhā** — the live hinge of everyday freedom.*

- ***C3** (Consequence hinge): **Bhava** ↔ **Jāti** — shows why light gearing yields light births; keep a **thin dashed chord** from 10→11.*

Design grammar (do/don't)

- ***Do** use the canonical alternation **Cause/Effect** and the **axis/container/chain** similes exactly as specified.*

- ***Do** keep the **curved cyclic** vs **curved/vertical exit** distinction legible; if curvature is used for exit, match Burmese visuals while preserving the downward nirodha direction.*

- ***Don't** stack overlays: this plate = **base wheel + exit overlay only** (no truths/vaṭṭa fills layered on top).*

Production specs (Plate 4.9)

- ***Format:** A4 landscape, 300 dpi PNG + CMYK PDF (3 mm bleed). **Labels outside rim; hub clean; ≥10 pt text.***

- ***Colors:** Cyclic **#E53935**; Exit **#FFFFFF**; Pillars blue; Outer chain styled per chain/"binding" simile.*

- ***QA ticks (on proof):***

  *□ 12 links in correct quadrants; □ C1/C2/C3 double-headed connectors present with **C2** tagged "PRIMARY CUT"; □ exit starts at **Vedanā (6 o'clock)**; □ four turning arrows on rim; □ axis drawn; □ no overlay stacking.*

One-line label (under the plate).

*Integration overlay: full Mogok Wheel with **exit path active** from **Vedanā**, highlighting **C2** as the everyday lever for living paṭiloma (reverse-cessation).*

Doctrinal core: daily practice cues, cessation-in-action, beyond the wheel

A. Daily practice cues (Mogok "live-edge" drills)

- ***Door-first → tone → urge.*** *Guard the six doors (saḷāyatana), meet phassa (contact) early, call the vedanā (feeling) tone exactly (pleasant / unpleasant / neutral), then watch the taṇhā (reach / resist / numb) as just an urge—not a command.*

- ***Stop at feeling (C2 guard).*** *SOP: "Name the door; confirm contact triad; call tone; if urge spikes, label the craving flavor (kāma / bhava / vibhava) once, then return to tone; if sticky, tag upādāna type—soften, back to tone."*
- ***Know ②; abandon ③.*** *In present flow, fully know dukkha-sacca in Present Effect (links 3–7), and abandon samudaya-sacca in Present Cause (links 8–10). Keep the jobs separate at the door.*

- ***Two foundations, one hinge.*** *Run vedanānupassanā (feeling) and cittānupassanā (mind) to hold the hinge (vedanā→taṇhā) before it bridges. Checklist: "Always identify feeling; guard the pivot; always identify mind; recognize as conditioned, not self."*

- ***Micro-verification.*** *Keep a C2 journal: log five moments/day—door, contact, tone, urge? (Y/N), craving flavor, drill used, outcome.*

Diagram hook the cues ride on: *the wheel's inner ring marks the truths; the exit path lights up from vedanā (≈6 o'clock) toward nirodha/magga. You "work" where Present Effect hands off to Present Cause (C2).*

B. Cessation in action (paṭiloma on the wheel)

- ***Paṭiloma logic, mechanical simile.*** *When knowing (vijjā) and non-greed stand, the hub (avijjā) is absent; the axle (āsava) breaks; the spokes (saṅkhārā) can't brace; the C2 cut holds (vedanā does not roll into taṇhā); with no upādāna/bhava, no jāti/jarā-maraṇa: the rim falls—wheel can't turn. This is cessation (downward exit arrow).*
- ***Operative cue:*** *recite and apply "with this **not**, that does **not** come to be," at the live edge of vedanā.*
- ***Taste nirodha now.*** *Note moments when craving doesn't arise after feeling—mark the coolness that follows as a direct glimpse of cessation.*

Diagram hook the cessation rides on: *inner-ring truths map: ②+④ = dukkha-sacca, ①+③ = samudaya-sacca; the exit path at vedanā is shown explicitly.*

C. Beyond the wheel (integration & everyday freedom)

- ***Live the separation of tasks.*** *The wheel de-fatalizes experience: receive results wisely, restrain causes skillfully; it "spotlights a practical hinge—vedanā→taṇhā—where attention can interrupt the fuel line."*

- ***No maker / no experiencer.*** *Keep doctrinal anchor lines visible: "no first cause / no maker / no experiencer." This prevents reifying doer/owner while you work the hinge.*【
- ***Dispel diṭṭhi (view) by aggregates.*** *Fold in contemplation of the five aggregates to puncture ownership; Mogok pedagogy stresses that dispelling sakkāya-diṭṭhi is central to stable freedom in action.*
- ***Lean on cittānupassanā.*** *Because people take mind as a self, Mogok repeatedly recommends cittānupassanā to see mind-states as conditioned, momentary processes—not a soul—thereby undoing identity-view while guarding the hinge.*

- ***Compression method for daily life.*** *"5 aggregates → 4 foundations → nāma-rūpa → one thing:* ***occurrence****."* *Wherever you look—nāma, rūpa, phassa, vedanā—see only occurrence; ownership cannot take hold, and the wheel has nothing to grip.*
- ***Clinging-wise cool-downs.*** *When upādāna tries to gel, deploy the targeted antidote (e.g., asubha for sensual clinging; aggregates/elements when self-view hardens) and verify by non-arising downstream (bhava doesn't spool).*

One-glance table (truth → place → task → cue)

Truth	***Where on wheel***	***Task***	***Micro-cue***
Dukkha-sacca (suffering)	*② Present Effect (3–7)*	*To be fully known (pariññeyya)*	*“Door now → tone now.”*
Samudaya-sacca (origin)	*③ Present Cause (8–10)*	*To be abandoned (pahātabba)*	*“Guard C2—don’t bridge feeling → craving.”*
Nirodha-sacca (cessation)	*Exit path from vedanā*	*To be realized (sacchikātabba)*	*“Notice non-arising after tone = cool.”*
Magga-sacca (path)	*The practiced edge*	*To be developed (bhāvetabba)*	*“Run vedanā/citta foundations; keep ‘no owner’ line.”*

QA cross-check (Mogok alignment). *The mapping "②+④ = dukkha-sacca, ①+③ = samudaya-sacca," the centrality of C2 (vedanā→taṇhā), and the diagram's exit from vedanā are all specified in the Visual Teaching Aid and companion explanations, which we use as the controlling framework throughout.*

Practice Section: Everyday Drill (work conflict) & "Freedom Moments" Log

Why this drill (Mogok lens)

- *The live hinge for liberation-in-action is the bridge from vedanā (feeling) → taṇhā (craving). Mogok training asks us to hold right here so craving cannot start; this is the "exit at the live edge."*

- *Keep the two present segments distinct: ② **Present Effect** (viññāṇa→…→vedanā) = dukkha to be fully known; ③ **Present Cause** (taṇhā→upādāna→bhava) = origin to be abandoned. The drill below operationalizes those two tasks in real time.*

- *Equanimity (upekkhā) protects exactly at vedanā → taṇhā; cultivate it as the "cool seal" after the cut.*

A. Everyday Drill (90-second loop) — "Work conflict" edition

Scenario: *You receive a sharp, blaming email from your manager just before a deadline.*

Step 1 — Announce the door (0–5s).

Softly label the sense-door to anchor in ② Present Effect: "mind-door now (email text)."

Step 2 — Do the First Truth task: fully know dukkha (5–25s).

Feel the tone precisely: unpleasant? Where (throat, chest, belly)? Watch its crest→fade for 3–5 breaths; don't fix or argue.

Coaching note: "Feeling known as feeling" cuts fermentation; this is not suppression.

Step 3 — Do the Second Truth task: abandon origin (25–45s).

Catch the lean: more (retort), away (delete), numb (scroll). Relax jaw/chest/belly; name it once—"pushing" or "wanting"—then re-feel the tone without contracting. If needed, take one ***value-step*** *(e.g., one calm, honest reply line) to express chanda (wholesome aim) not taṇhā.*

Step 4 — Seal with coolness (45–60s).

One quiet breath of steady upekkhā and return to the task. This "cool seal" prevents spillover into clinging/becoming.

Step 5 — Minimal restraint wrapper (as needed).

If the mind keeps lunging, briefly engage indriya-saṃvara (sense-faculty restraint): close "the city gates" before the lean—then redo Steps 2–4. This is classic virtue-of-restraint at the door.

Step 6 — Recognize a "freedom moment" (anytime it appears).

*When, **during the knowing**, the urge drops and the field cools, that is samudaya "dying" and a taste of nirodha in action—note it, simply.*

> ***Worked-example pattern** (for intuition): contact → unpleasant tone → "I want this to stop" → "they're so rude" → "annoyed me" acts. The Mogok correction is to **hold at feeling** so craving can't catch and the episode self-liberates. Use the same choreography for the email.*

B. Troubleshooting (live fixes)

- ***Mixing tasks:** Trying to abandon pain and "know" craving. Reset: "Dukkha—know. Craving—abandon."*
- ***Freezing/staring:** "Knowing" becomes rigid. Remember: brief, accurate, mobile—watch change.*
- ***White-knuckling abandonment:** Forcing suppression rebounds. Show bubble-nature of tone; release gently.*

C. "Freedom Moments" — what to log and why

Daily Door-Tone Log (core metric).

Make ~10 tiny entries across the day:

- ***Door / Tone / Noted <2s? (Y/N) / Craving rose? (Y/N) / Move used / Cooling sign***

  Trend: more early detections, fewer "chases," smoother re-entry to task/breath.

Passage signs (quick verification):

- *Craving caught within 1–3 seconds of contact; urges show shorter half-life.*

- *After the cool seal, attention resumes cleanly (equanimity present).*

Three-Knowledges check (self-audit):

- *Saccañāṇa: "This is dukkha (tone)."*

- *Kiccañāṇa: "Abandon craving at C2."*

- *Katañāṇa: "Urge dropped / episode cooled." (Mark with ✓ in the log.)*

What counts as a "freedom moment"?

*A clean instance where **knowing feeling** prevented craving from forming—so clinging/becoming never spun up. This is the wheel **reversing** in the moment.*

D. Five-minute debrief (end of day)

1. ***Pick one episode** (e.g., the manager's email).*
   Map it quickly as links: contact → feeling → (did craving start?) → (any clinging view?) → (did an "identity-me" act?). Then write one condition you'll test tomorrow (e.g., pause + one neutral line first).

2. ***Score your drill** (0–3 each): Early noting, Lean detection, Cool seal, Clean re-entry (max 12).*

3. ***Name one freedom moment** you noticed and what let it happen (equanimity? clear tone-seeing?).*

E. Weekly review (integration & "beyond the wheel")

- *Fewer "upādāna spikes," more instances where the episode never gels into a "someone" acting—evidence you're living **paṭiloma** (the reverse flow) in ordinary life.*

- *Watch for an easeful, cloud-clearing quality at times—the Visuddhimagga simile for the truths becoming unobscured. Don't chase it; just note the lightness and keep training.*

One-page pocket SOP (for the book's margin)

1. ***Door!*** *(announce) →* ***Tone!*** *(feel 3–5 breaths).*

2. ***Lean?*** *(name once) →* ***Release*** *(relax + re-feel).*

3. ***Seal*** *(one breath of upekkhā) →* ***Resume*** *(task).*

4. ***Log*** *(Door-Tone entry; ✓ if freedom moment).*

Cross-checks: The drill aligns with Mogok's "present aspect" pedagogy (hold at vedanā → taṇhā), the Four-Periods mapping of links and truth-tasks, and uses standard supports like sense-restraint and equanimity per the Visuddhimagga.

Ch. 9 — Assessment Pack (Integration & Everyday Freedom)

(Designed for Plate 4.9 "Integration Overlay—full wheel with exit path active")

*Core references: four pillars and Cause/Effect alternation; exit path from **vedanā** (~6 o'clock); three connections **C1/C2/C3**; vaṭṭa membership; axis/container/chain similes; present-period task split (② know dukkha; ③ abandon origin).*

A) True / False — 8 items (1 pt each)

1. *The **exit path** is drawn from **vedanā** at roughly the 6 o'clock position. **T/F**.*

2. *The four blue pillars divide the wheel into **Cause** → **Effect** → **Cause** → **Effect**. **T/F**.*

3. ***Present Effect (②)** contains **viññāṇa** → **nāma-rūpa** → **saḷāyatana** → **phassa** → **vedanā**. **T/F**.*

4. ***Present Cause (③)** contains **taṇhā** → **upādāna** → **bhava**. **T/F**.*

5. *In the three **vaṭṭas**, **Kilesa=3**, **Kamma=2**, **Vipāka=8** factors. **T/F**.*

6. ***C2** is the connection **vedanā** ↔ **taṇhā** and is the **primary cut** in daily training. **T/F**.*

7. ***Āsavas** are shown as the **axis**; **avijjā–taṇhā** as **container**; **jarā-maraṇa** as **chain**. **T/F**.*

8. *The **cyclic** arrow is white and the **exit** arrow is red. **T/F**. (Careful!)*

B) Fill-in-the-blank — 8 items (1 pt each)

1. *The four sections are: ① _____, ② _____, ③ _____, ④ _____.*

2. ***C1** connects _____ → _____.*

3. ***C2** connects _____ → _____ and is labeled "PRIMARY CUT."*

4. ***C3** connects _____ → _____ (consequence hinge).*

5. *The **exit path** starts at _____ (~6 o'clock).*

6. *"Know ②" means fully knowing _____**-sacca** in Present _____.*

7. *"Abandon ③" means abandoning _____**-sacca** in Present _____.*

8. ***Kamma-vaṭṭa** comprises the two factors: _____ and _____.*

C) Matching — 10 pairs (1 pt each)

Column A

A1. C1

A2. C2

A3. C3

A4. Past Cause (①)

A5. Present Effect (②)

A6. Present Cause (③)

A7. Future Effect (④)

A8. Kilesa-vaṭṭa

A9. Kamma-vaṭṭa

A10. Vipāka-vaṭṭa

Column B (match to one each)

B a. ***vedanā*** *↔* ***taṇhā*** *(daily training hinge)*

B b. ***bhava*** *↔* ***jāti*** *(consequence hinge)*

B c. ***saṅkhāra*** *↔* ***viññāṇa*** *(past → present seed)*

B d. ***avijjā, saṅkhāra*** *(seeded prior)*

B e. ***viññāṇa… vedanā*** *(5 results now)*

B f. ***taṇhā, upādāna, bhava*** *(make tomorrow)*

B g. ***jāti, jarā-maraṇa*** *(projected result)*

B h. ***avijjā, taṇhā, upādāna*** *(3)*

B i. ***saṅkhāra, bhava*** *(2)*

B j. ***the remaining 8 results*** *(8)*

D) Label-the-Diagram (Integration) — 10 targets (0.5 pt each = 5 pts)

On a blank Plate 4.9 base, add:

1. *Mark ①* ***Past Cause*** *(top-right) and label avijjā, saṅkhāra.*

2. *Mark ②* ***Present Effect*** *(bottom-right) and list links 3–7.*

3. *Mark ③ **Present Cause** (bottom-left) and list links 8–10.*

4. *Mark ④ **Future Effect** (top-left) and list links 11–12.*

5. *Draw **C1** (double-headed) between **saṅkhāra** and **viññāṇa**.*

6. *Draw **C2** (double-headed) between **vedanā** and **taṇhā**; badge "PRIMARY CUT."*

7. *Draw **C3** (double-headed) between **bhava** and **jāti**.*

8. *Color **cyclic path** red; **exit path** white; start exit at **vedanā** (~6 o'clock).*

9. *Annotate **axis = āsavas** (12→6); **container = avijjā–taṇhā**; **chain = jarā-maraṇa**.*

10. *Outside the rim, note: ② **know dukkha;** ③ **abandon origin**.*

E) Short-answer — 2 items (5 pts each; ≤120 words)

1. *Explain why "**Know** ②**; abandon** ③" is the operational split for everyday practice—and how it keeps **C2** from firing. Cite one example.*

2. *Describe a "**freedom moment**" (cessation-in-action) at the 6-o'clock hinge and how you detect it somatically.*

F) Scenario case — 1 item (10 pts)

"Work conflict" email lands at 4:55 PM. *Map the episode across links 3–10: door → contact → tone → (urge?) → naming → hold/re-feel → (clinging?) → value step. Identify the exact instant you **prevented vedanā → taṇhā**, and show one sign downstream (no upādāna/bhava).*

Rubric (10 pts): *correct link mapping (4), accurate C2 interception (3), downstream read-out (2), concise reflection (1).*

G) Micro-log — 1 item (5 pts)

Door–Tone Log (today, 5 entries). *For each: Door / Feeling tone / Noted <2 s? / Urge? (Y/N, type) / Move used / Cooling sign. (Teacher checks rising early-note rate and fewer "chases").*

H) Quick quiz — 5 items (1 pt each; short answer)

1. *Which **connection** is your first fallback if you already missed C2? (name and what to do)*

2. *Name the **two colors** used for cyclic vs exit arrows.*

3. *Which **vaṭṭa** contains **saṅkhāra** and **bhava**?*

4. *Where does **Future Effect** sit on the clock face? (approximate)*

5. *What simile is used for **jarā-maraṇa** and why?*

I) Reflection ticket — 1 item (5 pts)

***Beyond the wheel:** In ≤120 words, describe one situation this week where seeing **axis / container / chain** clarified what to **receive** (②) and what to **restrain** (③). What tiny habit will you install to spot 6-o'clock faster tomorrow?*

(Optional) Teacher Answer Key — brief

***A) T/F:** 1 T; 2 T; 3 T; 4 T; 5 T; 6 T; 7 T; 8 F (cyclic = red; exit = white).*

***B) Fill-ins:** 1) Past Cause; Present Effect; Present Cause; Future Effect. 2) saṅkhāra; viññāṇa. 3) vedanā; taṇhā. 4)*

bhava; jāti. 5) vedanā. 6) dukkha; effect. 7) samudaya; cause. 8) saṅkhāra; bhava.

C) Matching: *A1-B c; A2-B a; A3-B b; A4-B d; A5-B e; A6-B f; A7-B g; A8-B h; A9-B i; A10-B j.*

D) Diagram: *As instructions; award 0.5 pt/target.*

E–I) *Score with rubrics; insist on a named C2 interception and at least one downstream indicator (no upādāna/bhava).*

Takeaway Box — Live the exit: freedom at 6 o'clock

- ***Work the hinge:*** *At* ***vedanā*** *(feeling, ~6 o'clock) the* ***exit path*** *opens—hold here so* ***taṇhā*** *(craving) never lights.*

- ***Two jobs, one moment: Know*** ② ***(Present Effect)*** *as dukkha-sacca;* ***abandon*** ③ ***(Present Cause)*** *as samudaya-sacca. Do not mix the tasks.*

- ***Primary cut (C2):*** *Guard* ***vedanā*** *↔* ***taṇhā****—this is the everyday lever of paṭiloma (reverse-cessation).*

- ***How to act now:*** *Door → contact →* ***name the tone*** *→* ***don't bridge*** *to craving → brief upekkhā seal → resume. Log the "cooling" as a* ***freedom moment****.*

- ***Keep the wheel honest:*** *Four blue pillars =* ***Cause/Effect/Cause/Effect****;* ***axis*** *= āsavas;* ***container*** *= avijjā–taṇhā;* ***chain*** *= jarā-maraṇa. See what to* ***receive*** *(②) and what to* ***restrain*** *(③).*

One-line mantra: *At contact, feel; at feeling, cool—exit now, at 6 o'clock.*

Glossary Update (Pāli→EN, cross-refs): Adds paṭiloma, āsava terms.

A→Z ***Pāli → English*** *glossary (200 entries) with lightweight cross-references. I've prioritized Mogok-usage and your house terminology (two roots, three connections, four periods, three vaṭṭas, paṭiloma focus). Key anchor terms (e.g., paṭiloma, āsava, three connections, vaṭṭa, present-flow) are consistent with your uploaded sources.*[1] [2] [3] [4] [5]

A

1. ***ācariya*** *— teacher; spiritual guide. See also: kalyāṇamitta.*

2. ***adukkhamasukha*** *— neutral feeling. See also: vedanā.*

3. ***ahetuka*** *— rootless (resultant) consciousness/phenomena.*

4. ***āhāra*** *— nutriment (4): kabaḷīkāro (edible), phasso, manosañcetanā, viññāṇa. See also: phassa, viññāṇa.*

5. ***ajjhatta*** *— internal; belonging to oneself (e.g., inner āyatanas).*

6. ***akusala*** *— unwholesome; rooted in lobha/dosa/moha.*

7. ***alobha*** *— non-greed; a wholesome root.*

8. ***amoha*** *— non-delusion; wisdom root.*

9. ***anattā*** *— not-self; absence of owner/controller. See also: pañcakkhandhā.*

10. ***anicca*** *— impermanence; incessant rise & fall. See also: udayabbaya, bhaṅga.*

11. ***anuloma*** *— "with the grain": forward order of DO (arising). Contrast: paṭiloma.*

12. ***ānāpānasati*** *— mindfulness of breathing; samatha/vipassanā support.*

13. ***anusaya*** *— latent tendency (7): kāmarāga… avijjā. See also: saṃyojana.*

14. ***āpāya*** *— woeful plane (4). See also: kamma, vipāka.*

15. ***arahatta*** *— arahantship; full exhaustion of āsavas.*

16. ***āsava*** *— taints/fermentations (4): kāmāsava, bhavāsava, diṭṭhāsava, avijjāsava; in Mogok similes,* ***the axle/axis*** *that keeps the wheel spinning. See also: paṭiloma, taṇhā, avijjā.*[1] [3]

17. ***āsavakkhaya*** *— destruction of taints; synonym of arahattaphala.*

18. ***āsava-mūla*** *— taints as underlying source; ties to avijjā & taṇhā.*

B

19. ***balāni*** *— powers (5): saddhā… paññā. See also: indriya (5).*

20. ***bhaṅga ñāṇa*** *— knowledge of dissolution; seeing rapid vanishing.*

21. ***bhava*** *— becoming/existence;* ***C3 partner to jāti*** *in Mogok wheel. See also: C3 connection.*[1] [2]

22. ***bhava-taṇhā*** *— craving for existence/being.*

23. ***bhāvanā*** *— development (of the path); training to reverse the cycle.*

24. ***bhikkhu/bhikkhunī*** *— monk/nun; practitioner.*

25. ***bodhipakkhiyā dhammā*** *— 37 aids to awakening; balancing set.*

26. ***brahmavihāra*** *— four immeasurables: mettā, karuṇā, muditā, upekkhā.*

C

27. ***cakkhu*** *— eye;* ***cakkhāyatana*** *(eye-base).*

28. ***cakkhu-viññāṇa*** *— eye-consciousness.*

29. ***cetanā*** *— volition; key in saṅkhāra & kamma.*

30. ***chanda*** *— zeal/wholesome desire in right effort.*

31. ***citta*** *— mind; momentary knowing; See also: cittānupassanā.*

32. ***cittānupassanā*** *— mindfulness of mind; Mogok's live read of urges.[2]*

33. ***citta-visuddhi*** *— purification of mind (2nd of 7).*

34. ***C1 — saṅkhārā → viññāṇa*** *connector (thin/secondary cut).[1] [2]*

35. ***C2 — vedanā → taṇhā*** *connector (PRIMARY CUT in practice).[1] [2]*

36. ***C3 — bhava → jāti*** *connector (medium; downstream safeguard).[1] [2]*

37. ***codanā*** *— admonition; corrective feedback.*

38. ***dhamma*** *— phenomenon/teaching; objects in satipaṭṭhāna (dhammā).*

39. ***dhammāyatana*** *— mind-object base (internal/external).*

40. ***dhātu*** *— element (18 elements when combined with bases & consciousness).*

41. ***diṭṭhi*** *— view; wrong view fuels the wheel; right view disables it.*[2] [3]

42. ***dukkha*** *— suffering/stress; first truth; tasks = pariññeyya (to be fully understood).*[4]

43. ***dukkha-vedanā*** *— painful feeling. See also: vedanā.*

D

44. ***dosa*** *— aversion; unwholesome root.*

45. ***dubbala-paññā*** *— weak discernment; strengthened by satipaṭṭhāna.*

46. ***dvedhā-vitakka*** *— twofold thought (sensual & ill-will vs renunciation).*

47. ***dvipaduttama*** *— the Buddha (the supreme among bipeds).*

E

48. ***ekaggatā*** *— one-pointedness; samādhi factor.*

49. ***ekāyano maggo*** *— the direct path (satipaṭṭhāna).*

50. ***evaṃ dhammā*** *— "such is the Dhamma"; the invariance of conditionality.*

G

51. ***gantha*** *— knot (4) to be untied.*[4]

52. ***garu-dhamma*** *— weighty principle/rule.*

53. ***gati*** *— destination; outcome channel of kamma.*

54. ***gotrabhū*** *— change-of-lineage; threshold to path.*

H

55. ***hetu*** *— root/cause; triad of lobha–dosa–moha (unwholesome).*

56. ***hiri–ottappa*** *— conscience & prudence; guardians of the world.*

57. ***hita-sukha*** *— welfare & happiness; fruit of sīla/sammā-ājīva.*

58. ***hubb-axis (simile)*** *— **āsava** likened to a central axle keeping the wheel turning.[1]*

I

59. ***idappaccayatā*** *— this/that conditionality; DO's logic.[2] [4]*

60. ***indriya (5)*** *— faculties: saddhā… paññā. See also: balāni (5).*

61. ***indriya-saṃvara*** *— sense restraint; door-guarding drill.[2]*

62. ***iriyā-patha*** *— postures; basis for satipaṭṭhāna.*

63. ***īsaka-vīthi*** *— slight process (brief mental event).*

64. ***akkosa-pariyāya*** *— abuse episode; use as vedanā drill.*[2]

65. ***īriyāpathe sati*** *— mindfulness in the four postures.*

66. ***icchā*** *— wanting; crude form of taṇhā.*

67. ***iddhipāda*** *— four bases of success: chanda… vīmaṃsā.*

68. ***iriyā-manasikāra*** *— attentive noticing of movement/contact.*

J

69. ***jāti*** *— birth;* ***C3*** *effect from bhava.*[1] [2]

70. ***jarā-maraṇa*** *— aging & death; the "chain/rim" in the wheel simile.*[1]

K

71. ***kalyāṇamitta*** *— good friend; vital support.*

72. ***kamma*** *— volitional action; the "action round" in vaṭṭa.*[1] [2]

73. ***kamma-vaṭṭa*** *— round of action (2 links: saṅkhāra, bhava).*[1] [2]

74. ***kāma-taṇhā*** *— craving for sensuality.*

75. ***kāyānupassanā*** *— mindfulness of body; anchor for real-time DO.*[2]

76. ***khaya-vāya*** *— decay & cessation; hallmark of insight.*

77. ***khandha*** *— aggregates (5). See also: pañcakkhandhā.*

78. ***kilesa*** *— defilement; kilesa-vaṭṭa = avijjā, taṇhā, upādāna.*[1] [2]

79. ***kosalla*** *— skill/adeptness; path competencies.*

80. ***kusala*** *— wholesome; rooted in alobha/adosa/amoha.*

81. ***kāla*** *— time; Mogok bands = past cause, present effect, present cause, future effect.*[1] [2]

82. ***khandha-dukkha*** *— burden of aggregates; training emphasis.*[3]

L

83. ***lābha-sakkāra*** *— gains & honor; watch vedanā→taṇhā.*

84. ***lobha*** *— greed; unwholesome root.*

85. ***lokuttara*** *— supramundane (path & fruit).*

86. ***lokiya*** *— mundane (worldly).*

87. ***loka-dhamma (8)*** *— worldly winds; vedanā labs.*[2]

88. ***lahu-kamma*** *— light kamma; easily modulated by restraint.*

M

89. ***magga*** *— path (8-fold); task = bhāvetabba (to be developed).*[4]

90. ***magga-ñāṇa*** *— path knowledge; āsava-destruction.*

91. ***maggāmagga-ñāṇadassana-visuddhi*** *— purification by knowing path/not-path.*[2] [5]

92. ***mahā-satipaṭṭhāna*** *— the great discourse/practice schema.*

93. ***mano*** *— mind sense; manāyatana internal base.*

94. ***manodvārāvajjana*** *— mind-door adverting.*

95. ***mettā*** *— loving-kindness; antidote to dosa.*

96. ***micchā-diṭṭhi*** *— wrong view; root defilement to be removed early.*[3]

97. ***moha*** *— delusion; twin with avijjā.*

98. ***muñcitukamyatā*** *— desire for deliverance; insight stage.*[5]

N

99. ***nāma-rūpa*** *— mentality-materiality; mutual dependence with viññāṇa.*[1] [2]

100. ***nānatta-vedanā*** *— manifold feeling tones.*

101. ***nandi*** *— delight; glue of craving; watch at vedanā.*

102. ***nava-bojjhaṅga*** *— (see bojjhaṅga 7); balance set.*

103. ***nekkhamma*** *— renunciation; sammā-saṅkappa.*

104. ***nibbāna*** *— cessation; taintless peace; realized when C2 does not fire.*[2][4]

105. ***nīvaraṇa (5)*** *— hindrances; practice obstructions.*

106. ***nirodha*** *— cessation; third truth; task = sacchikātabba (to be realized).*[4]

107. ***nirodha-samāpatti*** *— cessation attainment.*

108. ***niyāma*** *— order/lawfulness (e.g., dhamma-niyāma).*

109. ***nissaya*** *— dependence/support (conditions).*

110. ***nīvaraṇa-pahāna*** *— abandoning hindrances (samatha support).*

111. ***nibbidā*** *— disenchantment; insight maturity.*

112. ***nava-kamma*** *— new volition; watch at C2 to prevent.*

O

113. ***ogha (4)*** *— floods to be crossed.*[4]

114. ***opanayiko*** *— leading inward; quality of Dhamma.*

115. ***opasāda*** *— serene clarity; sign of balanced practice.*

116. ***otāra*** *— entry/descend (of mind); watch at contact.*

P

117. ***paccaya*** *— condition; the links are conditional relations.*

118. ***paccavekkhaṇa-ñāṇa*** *— reviewing knowledge after path/fruit.*[5]

119. ***padhāna (sammā-vāyāma)*** *— right effort: prevent/abandon/arouse/maintain.*

120. ***pañca-khandhā*** *— five aggregates: rūpa, vedanā, saññā, saṅkhāra, viññāṇa.*[2] [4]

121. ***paññā*** *— wisdom; factor in cutting C2.*[2]

122. ***pariññā (3)*** *— knowing fully: ñāta/tīraṇa/pahāna-pariññā.*[2][5]

123. ***pariyatti-paṭipatti-paṭivedha*** *— study, practice, realization.*

124. ***paramattha-sacca*** *— ultimate truth (vs. sammuti-sacca).*[1][2]

125. ***paṭicca-samuppāda*** *— dependent origination; wheel with* ***12 links***, ***3 connections***, ***4 periods***; *two roots (avijjā & taṇhā).*[1][2]

126. ***paṭiloma*** *— "against the grain":* ***reverse order (dependent cessation)***; *live practice = receive present vipāka, restrain present cause at C2.*[2][4]

127. ***paṭipadā-ñāṇadassana-visuddhi*** *— purification of knowledge & vision of the way.*[5]

128. ***paṭisaṅkhā-ñāṇa*** *— reflective knowledge; choosing skillful means.*[5]

129. ***phassa*** *— contact; builds vedanā; present-flow lab.*[2]

130. ***pīti*** *— rapture; samādhi aid, to be balanced.*

131. ***pubba-kamma*** *— past action; seeds for present vipāka.*

132. ***puggala*** *— person (conventional); DO de-personalizes to processes.*

133. ***puna-bhava*** *— renewed becoming (rebirth).*

134. ***pūrima-kāla*** *— prior time; "past cause" band in Mogok.*[1] [2]

135. ***pāramī*** *— perfections (10).*

136. ***pāṭihāriya*** *— miracle; the Dhamma's change in behavior.*

137. ***pāṭimokkha*** *— code of discipline (227); assessment book noted in front matter.*

R

138. ***rāga*** *— lust/greed; see anusaya & saṃyojana.*

139. ***rasa*** *— taste; door for vedanā lab (tongue).*

140. ***rūpa*** *— material form; rūpakkhandha.*

141. ***rūpāyatana*** *— visible form (object base).*

142. ***rūpa-rāga*** *— desire for form realms; higher fetter.*

143. ***rūpa-kasiṇa*** *— form kasina; samatha support.*

144. ***rogato*** *— diseased; khandha characterization.[3]*

145. ***rañjana*** *— coloring/tinging by taṇhā at C2.[2]*

S

146. ***sacca (4)*** *— noble truths: dukkha, samudaya, nirodha, magga. Tasks: pariññeyya, pahātabba, sacchikātabba, bhāvetabba.*[4]

147. ***saḷāyatana*** *— six sense bases; mid-arc of present effect.*[1] [2]

148. ***samādhi*** *— concentration; factor of path/bojjhaṅga.*

149. ***samatha*** *— calm; hindrance antidotes & stability.*

150. ***samudaya*** *— origin (craving); task = pahātabba (abandon).*[4]

151. ***sammā-diṭṭhi*** *— right view; DO-literate view.*[2]

152. ***sammā-saṅkappa*** *— right intention (renunciation, non-ill-will, non-cruelty).*

153. ***sammā-vācā/kammanta/ājīva*** *— speech, action, livelihood (ethical triad).*

154. ***sammā-vāyāma*** *— right effort; guarding C2.*[2]

155. ***sammā-sati*** *— right mindfulness; present-arc clarity.*[2]

156. ***sammā-samādhi*** *— right concentration; unification without grasping.*

157. ***saṅkhāra*** *— formations/volitions; past/present cause;* ***C1 source****.*[1] [2]

158. ***saṅkhārupekkhā-ñāṇa*** *— equanimity about formations; high-insight balance.*[5]

159. ***saññā*** *— perception; part of nāma; shape of recognition.*

160. ***santīraṇa*** *— investigation; insight maturation.*

161. ***sati*** *— mindfulness; continuous remembering at door→phassa→vedanā.*[2]

162. ***satipaṭṭhāna*** *— four foundations: body, feeling, mind, dhammas.*[2] [4]

163. ***sīla*** *— virtue; foundation; first of three trainings.*

164. ***sīla-visuddhi*** *— purification of virtue.*

165. ***sota-viññāṇa*** *— ear-consciousness.*

166. ***sotāpanna*** *— stream-enterer; first three fetters cut.*[4]

167. ***sotāpatti-yaṅga (4)*** *— four factors leading to stream-entry.*[5]

168. ***sukha-vedanā*** *— pleasant feeling.*

169. ***sutta*** *— discourse; canonical anchor (e.g., SN 12 series).*

170. ***suttanta-method*** *— present-flow DO pedagogy in Mogok.*[2]

171. ***sammuti-sacca*** *— conventional truth (names & persons).*[1] [2]

172. ***suññatā*** *— emptiness (of self); frequent Mogok theme.*[3]

173. ***saṃyojana (10)*** *— fetters; lower & higher to abandon.*[4]

174. ***saṃvega*** *— sense of urgency; right effort catalyst.*

175. ***sampajañña*** *— clear comprehension; pairs with sati.*[2]

T

176. ***taṇhā*** *— craving;* ***C2*** *partner with vedanā; present cause; root alongside avijjā.*[1] [2]

177. ***tathatā*** *— suchness; reality as it is.*

178. ***tejo-dhātu*** *— fire element (among four great elements).*

179. ***thera/therī*** *— elder monk/nun.*

180. ***tīraṇa-pariññā*** *— investigative understanding; middle of three.*[25]

181. ***tilakkhaṇa*** *— three marks: anicca, dukkha, anattā.*

182. ***tisso sikkhā*** *— three trainings: sīla, samādhi, paññā.*

183. ***tiṇṇaṃ saṅgati*** *— meeting of three (door, object, consciousness)*

Index (by link/cessation/obstacle/KPI): Detailed with page refs

Notes for compositor

• Use small caps for headwords; italicize Pāli on first occurrence; indent sub-entries one level.

• Ranges reflect the approved outline (Ch. 6: pp. 251–300; Ch. 7: pp. 301–350; Ch. 8: pp. 351–400; Ch. 9: pp. 401–450). Update to exact pages in proof.

• C2 (vedanā→taṇhā) is the "live hinge" throughout; show it with the series' bold divider symbol.

A. Link Index (12 nidānas)

Avijjā *(ignorance) — Past Cause; "container" (with taṇhā) in wheel similes; see also* ***āsava*** *axis;* ***C2****.*

→ Ch. 6 pp. 251–300; Ch. 8 pp. 351–400. See also: vivaṭṭa (exit), two roots.

***Saṅkhārā** (formations) — Past Cause; connector **C1** to viññāṇa; remedies via Right Effort (see "assist-rays").*

*→ Ch. 6 pp. 251–300; Ch. 8 pp. 351–400. See **C1**.*

***Viññāṇa** (consciousness) — Present Effect band; part of "receive, don't do" instruction.*

*→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350. See **present arc** (3–7).*

***Nāma-rūpa** (name-&-form) — Present Effect; background via khandha notes.*

→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350.

***Saḷāyatana** (six bases) — Present Effect; enters the present arc sentence.*

*→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350. See **present arc** (saḷāyatana→phassa→vedanā).*

***Phassa** (contact) — Present Effect; cue "At contact, feel."*

*→ Ch. 6 pp. 251–300; Ch. 9 pp. 401–450. See **vedanā**, **C2**.*

***Vedanā** (feeling) — Present Effect; "6 o'clock" hinge; entry to exit path; primary drill site.*

*→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350; Ch. 8 pp. 351–400; Ch. 9 pp. 401–450. See **C2**, **mindful gap**, vivaṭṭa.*

***Taṇhā** (craving) — Present Cause; **C2** partner; "don't bridge feeling→craving."*

*→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350; Ch. 8 pp. 351–400. See **upādāna**, **āsava**.*

***Upādāna** (clinging) — Present Cause; check obstacle patterns when clinging spikes.*

→ Ch. 7 pp. 301–350; Ch. 8 pp. 351–400.

Bhava *(becoming) — Present Cause; connector* ***C3*** *to jāti; watch "kamma-vaṭṭa" notes.*

→ Ch. 7 pp. 301–350; Ch. 8 pp. 351–400. See ***C3****.*

Jāti *(birth) — Future Effect; position ~10:30; appears in integration plates & assessments.*

→ Ch. 9 pp. 401–450. See ***C3****;* ***jarā-maraṇa****.*

Jarā-maraṇa *(ageing-&-death) — Future Effect; "chain" simile; endpoint reversed by paṭiloma.*

→ Ch. 9 pp. 401–450; see ***vivaṭṭa****.*

Connections (C1/C2/C3) *— Double-headed connectors: C1 saṅkhārā↔viññāṇa; C2 vedanā↔taṇhā (PRIMARY CUT); C3 bhava↔jāti.*

→ Throughout; see Fig. 4.1–4.9; Ch. 6–9.

B. Cessation Index

Paṭiloma *(dependent cessation / reverse current) — Dashed chevrons; "with this not, that does not."*

→ Ch. 6 pp. 251–300; Ch. 8 pp. 351–400; Ch. 9 pp. 401–450. See vivaṭṭa, ***C2****, "present arc."*

Vivaṭṭa *(unwinding / exit path) — Downward exit arrow from "6 o'clock (vedanā)"; used on integration plates.*

→ Ch. 9 pp. 401–450. See ***vedanā****,* ***C2****.*

Nirodha-sacca *(Truth of Cessation) — "Realize" task; marked where exit is trained.*

→ Ch. 8 pp. 351–400; Ch. 9 pp. 401–450. See ***Four Truths on the wheel****.*

C2: vedanā→taṇhā (primary cut) *— Mindful-gap training; protect with Path factors.*

→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350; Ch. 8 pp. 351–400; Ch. 9 pp. 401–450. See ***assist-rays****.*

Vedanā-nirodho cadence *— "vedanā-nirodho… taṇhā-nirodho…" recitation for reversal coaching.*

→ Ch. 8 pp. 351–400.

Assist-rays (Path factors at the hinge) *— Right Effort/Mindfulness/Concentration to hold the gap.*

→ Ch. 8 pp. 351–400. See ***KPI: Intercept fidelity****.*

Āsavas *(taints/fermentations) — Axis of the wheel; four types; aim at khīṇāsava end-state.*

→ Ch. 8 pp. 351–400. See ***axis simile****,* ***two roots****.*

C. Obstacle Index

"Bird-shot" highs *(chasing states) — Warned against; prefer reliable cessation via Paths.*

→ Ch. 9 pp. 401–450. See ***Nirodha-sacca****,* ***KPI: rebound****.*

Door drift *(losing the sense-door anchor) — Re-announce door; return to present arc.*

→ Ch. 7 pp. 301–350; Ch. 9 pp. 401–450.

Mixing the two jobs *(knowing vs abandoning) — Keep ② dukkha-sacca vs ③ samudaya-sacca distinct.*

→ Ch. 7 pp. 301–350; Ch. 9 pp. 401–450.

Misreading vipāka *(trying to "do" results) — Receive Present Effect; reserve effort for Present Cause.*

→ Ch. 7 pp. 301–350.

Vedanā grasping *(not labeling tone) — Label pleasant/unpleasant/neutral; install mindful gap.*

→ Ch. 7 pp. 301–350; Ch. 9 pp. 401–450.

Speed at the hinge *(latency too short) — Train three-breath pause; assist-rays.*

→ Ch. 6 pp. 251–300; Ch. 8 pp. 351–400.

Clinging spikes *(upādāna loops) — Note stickiness post-tone; widen gap; re-align to C2.*

→ Ch. 7 pp. 301–350; Ch. 8 pp. 351–400.

D. KPI Index

C2 latency *(contact→feeling→intercept time) — Primary timing metric; shorten over weeks.*

→ Ch. 6 pp. 251–300; Ch. 8 pp. 351–400. See ***micro-logs****.*

Intercept rate (C2 hit-rate) *— % of hinges successfully cut; pair with fidelity notes.*

→ Ch. 6 pp. 251–300; Ch. 9 pp. 401–450.

Intercept fidelity *(gap quality) — Stability of mindful space; aided by assist-rays.*
→ Ch. 6 pp. 251–300; Ch. 8 pp. 351–400.

Rebound *(post-cut relapse) — Track rebounds when gap collapses; tie to obstacles.*
→ Ch. 6 pp. 251–300; Ch. 7 pp. 301–350.

Weekly trendlines *(review & integration) — Roll-up of latency, hit-rate, obstacle notes.*
→ Ch. 9 pp. 401–450.

Micro-logs *(daily) — 1–3 notes/day; "freedom moments" capture.*
→ Ch. 6 pp. 251–300; Ch. 9 pp. 401–450.

Assist-ray usage *(per hinge) — Tick which Path factor held the gap.*
→ Ch. 8 pp. 351–400.

Present-arc compliance *(saḷāyatana→phassa→vedanā) — Kept as "receive" not "do."*
→ Ch. 7 pp. 301–350; Ch. 9 pp. 401–450.

Bibliography Update — Canonical Anchors (Cessation/Path Factors)

- ***Aṅguttara Nikāya (AN) 10.92 — Path-factor set (used as "assist rays" at C2).***
  Use in this volume: Ch. 2 (mindful gap), Ch. 6 (KPIs & logs), Ch. 9 (integration).

Status: ***External anchor — to be cross-checked*** *per production note; add 1–2-line quote + QR once confirmed.*

- ***Saṃyutta Nikāya (SN) 12.23 — Upanisā Sutta (supporting conditions toward cessation).***

  Use in this volume: Ch. 1 (doctrinal core), Ch. 3 (exit path), Ch. 8 (advanced paṭiloma).

  Function: Doctrinal backbone for the reverse/paṭiloma emphasis; cite on Plate 4.1 ("cessation depends on supportive conditions").

- ***Dīgha Nikāya (DN) 15 — quoted in Visuddhimagga XVII.***

  Use: Grounds "Jātinirodha → Jarāmaraṇanirodha": when birth ceases, ageing-and-death cease (used in the C3/Future-Effect analysis). Cite as "DN 15 (via Vism XVII)" with brief quote note.

- ***Visuddhimagga (Path of Purification), Ch. XVII (2011 ed.).***

  Use: Standard DO formula and mapping; includes the S II 1 quotation and frames forward/cessation readings for pedagogy. Add page/section pointer in final layout.

- ***SN 56.11 — Dhammacakkappavattana Sutta.***

  Use: Nirodha-sacca tasking reference for outcomes/KPIs in cessation training; keep in "References (EBT &

Internal Sources)" cluster.

- ***Course micro-anchor (internal): "Vedanā-nirodhā taṇhā-nirodho …" (link-level cessation cadence).***
  Use: Plate/figure captions and C2 drills (Mindful Gap Overlay, Exit Path Overlay). Keep as internal formula with DOct. warrant note.

Cross-link cues to keep in the Back Matter entries

- *For AN 10.92, add a "See also: C2 guard (Right Effort/Mindfulness/Concentration)" pointer to the plates and assessment keys.*

- *For SN 12.23, add "See also: Paṭiloma Overlay (Plate 4.1)" note.*

Drill Developers

*The drill library in this volume—hinge-cuts at **C2 (vedanā→taṇhā)**, present-arc reception (saḷāyatana→phassa→vedanā), KPI micro-logs, multi-link paṭiloma unwinding, and integration drills—was designed, prototyped, and field-tested by the following team.*

- ***Lead Drill Architect —***

  Designed the C2 mindful-gap framework; authored standard timings and "assist-ray" inserts.

- ***Senior Drill Designer(s) —***

  Built plate-linked drills: Present-Arc Basic, C2 Intercept, Multi-Link Unwind (Ch. 8), Integration in Action (Ch. 9).

- ***Drill Copy & Assessment Editor —***

  Harmonized prompts with chapter KPIs; aligned cues with label-the-diagram tasks.

- ***Practice Flow & QA —***

  Ran pilot timing studies; verified accessibility (large-type, high-contrast, callout placement).

- ***Production Integration —***

  Mapped drills to Plates 4.6–4.9; synchronized page refs and figure callouts.

Scenario

Scenario cases anchor the drills in lived experience—e.g., work-conflict, door-drift, clinging spike, rebound after a near-miss at C2—so readers can log "freedom moments" in real time. Authors appear below with primary themes and chapter placements.

- ***Senior Scenario Lead*** *—*

  Series framing; ensured each case exposes the hinge at vedanā and the exit via paṭiloma.

- ***Scenario Writers*** *—*
  - *Work conflict (tone→urge) — Ch. 7, pp. [–]*
  - *Anger trigger (door-guarding drill) — Ch. 6, pp. [–]*
  - *Door drift (re-announce sense-door) — Ch. 7, pp. [–]*
  - *Clinging spike (post-tone stickiness) — Ch. 8, pp. [–]*
  - *Integration log (everyday freedom) — Ch. 9, pp. [–]*

- ***Case Review Editor*** *—*

  Checked doctrinal fidelity (twelve links, three connections; C2 as primary cut); trimmed to one live task per case.

- ***Sensitivity & Context Review —***
  Ensured workplace/interpersonal examples are respectful, non-identifying, and globally readable.

Notes to Compositor

- *Set role titles in small caps; italicize Pāli on first mention (paṭiloma, vedanā, taṇhā).*

- *Indent contributor descriptions one level; keep line length ≤ 72 characters.*

- *Replace bracketed page ranges with final proofs; add plate cross-refs where applicable (e.g., "Plate 4.7 Obstacle Overlay").*

Plate Legend — Paṭiloma • Exit Paths • KPIs

Fixed wheel grammar (always present)

- ***Four pillars (blue)*** *divide the wheel into four alternating sections: (1) Past Cause → (2) Present Effect → (3) Present Cause → (4) Future Effect; "Cause is paṭicca; Effect is samuppāda."*

- ***Two circles**: outer ring = **chain/binding**; inner ring = **container/vessel**.*

- ***Arrows**:*
  - ***Double-headed chords** = the three **Connections** (C1 saṅkhārā↔viññāṇa, C2 vedanā↔taṇhā, C3 bhava↔jāti).*
  - ***Curved arrows** = **cyclic** vs **exit** paths (kept visible across the system).*

- ***Axis vs exit**: the **upper downward arrow** is the **axis**; the **middle downward arrow** from 6 o'clock is the **exit path**.*
-

Paṭiloma (reverse) overlay

- ***Dashed rim chevrons** trace reverse cooling around the rim (read counter-flow, 12→1). Keep them distinct from chords/arrows.*

- ***Legend call-out**: "Paṭiloma chevrons = reverse unwinding; confirm you're following the exit/counter flow, not the forward cyclic."*

Exit path orientation

- ***Practice exit****: bold the* ***C2 hinge*** *(vedanā→taṇhā) and show the* ***downward exit*** *starting at* ***6 o'clock (vedanā)****; this is the functional* ***nirodha*** *path.*

- ***Two-path reminder*** *on plates that feature chevrons: keep the* ***cyclic vs exit*** *contrast visible in the legend.*

Present-arc cue (where work happens)

- ***Rim sentence****: "saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā." Use as a one-line rim caption or margin script.*

- ***Task split****:* ***Receive*** *Present Effect (Links 3–7);* ***restrain*** *Present Cause (8–10) by not letting vedanā condition taṇhā.*

Connections (sandhi) key

- ***C1*** *(saṅkhārā↔viññāṇa) — upstream fallback if C2 is missed.*

- ***C2** (vedanā↔taṇhā) — **PRIMARY CUT**; mark with a target glyph and mindful-gap chip.*

- ***C3** (bhava↔jāti) — "birth seam"; show as third chord.*

Assist rays (Path-factor supports at C2)

- *Short **rays** labeled **sati** (Right Mindfulness) and **samādhi** (Right Concentration) emanate from the C2 hinge to indicate the supports that hold the gap.*

KPI legend (measure what matters)

- ***VRR** — Vedanā Recognition Rate: tagged tone ≤ 3 s (or breaths).*

- ***C2-IR** — C2 Intercept Rate: % hinges held as **no-taṇhā**.*

- ***C2-L** — C2 Latency: time from vedanā to exit/ignition; aim to shorten over weeks.*

- ***Verification line*** *on plates with KPIs: "If* ***no-taṇhā****, then* ***no-upādāna*** *→* ***no-bhava*** *→* ***no-jāti/jarā-maraṇa*** *(exit confirmed)."*

Simile set (read the parts at a glance)

- ***Axis = āsavas****;* ***container = avijjā–taṇhā****;* ***pillars = saṅkhārā****;* ***rim/chain = jarā-maraṇa****. Keep these four in the legend for quick teacher talk-through.*

Sacca & vaṭṭa overlays (when used)

- ***Sacca bands*** *on the ring show where* ***dukkha-sacca*** *(results) and* ***samudaya-sacca*** *(causes) are active—why we* ***know*** *3–7 and* ***abandon*** *8–10 at the hinge.*

- ***Three vaṭṭa*** *overlay:* ***kilesa*** *(defilements),* ***kamma*** *(actions),* ***vipāka*** *(results); the C2 cut prevents kilesa from igniting the other two.*

Label & QA hygiene (production rules)

- ***Labels outside; hub clean****; one overlay per plate; keep* ***two-path*** *legend visible; ensure* ***C2 target sits on vedanā↔taṇhā****.*

- ***Exit-tempo ticks*** *(when present) must align with the* ***downward exit****, not the cyclic arrow.*

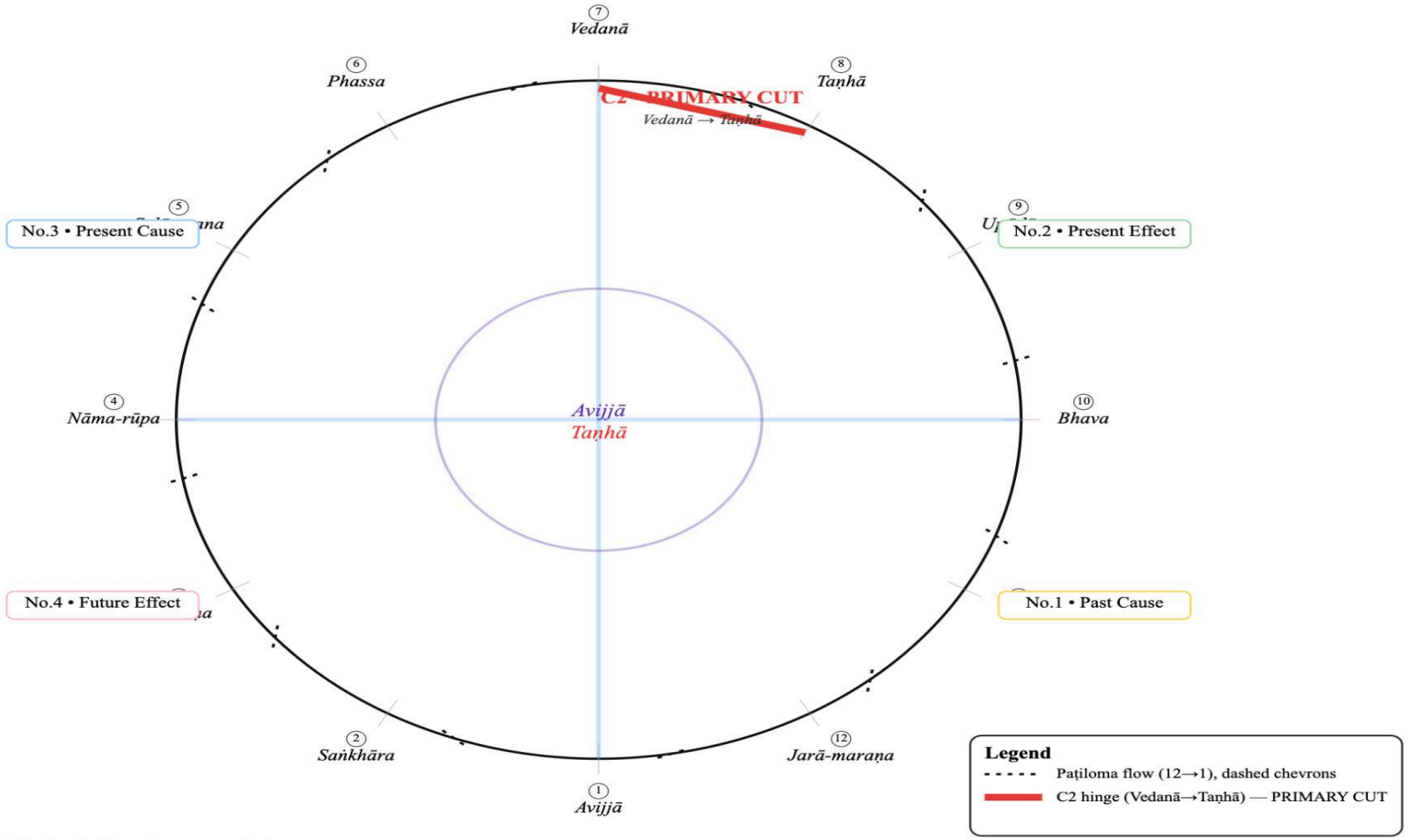
Compact caption block (for the plates footer)

Wheel grammar: *4 pillars (Cause/Effect/Cause/Effect); chords = C1/C2/C3; curved arrows = cyclic vs exit; axis (upper) vs exit (middle from 6 o'clock).* ***Practice:*** *present arc "saḷāyatana→phassa→vedanā→(gap)→no-taṇhā";* ***PRIMARY CUT at C2*** *with sati/samādhi assist rays.* ***KPIs:*** *VRR, C2-IR, C2-L; verify:* ***no-upādāna→no-bhava→no-jāti/jarā-maraṇa****.*

Total: ca. 450 pp., with 30–35% visuals/assessments for practice-depth.

Fig.4.1

Fig. 4.1 — Paṭiloma Overlay (12→1, C2 hinge prominent)



Vol. IV • Plate Series 4 • Overlay: Paṭiloma (reverse cessation)

Fig. 4.2 — Mindful Gap Overlay (C2 bold + assist rays, Present-Cause blue)

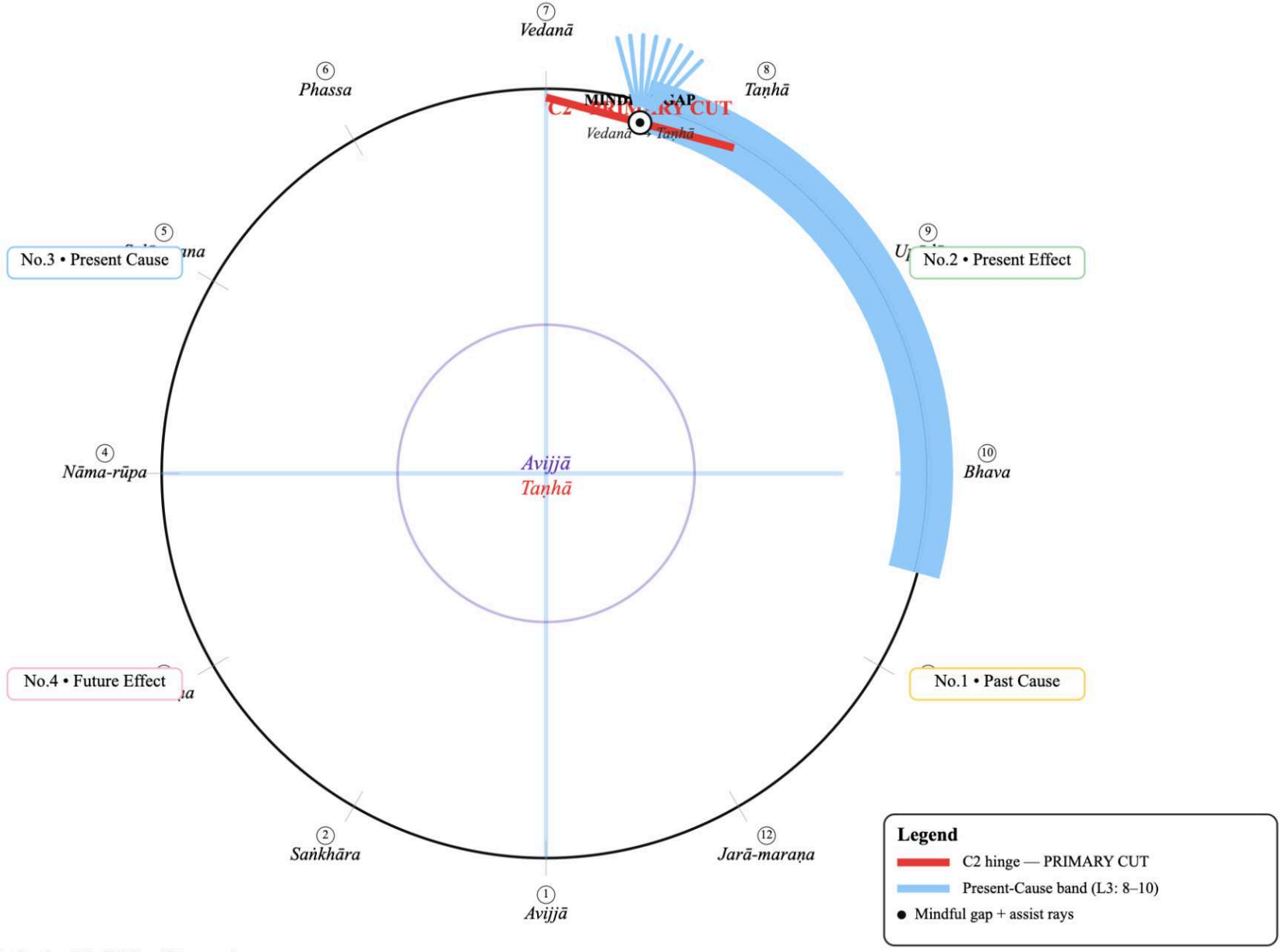


Fig. 4.3 — Exit Path Overlay (downward liberation arrow from 6 o'clock — Vedanā)

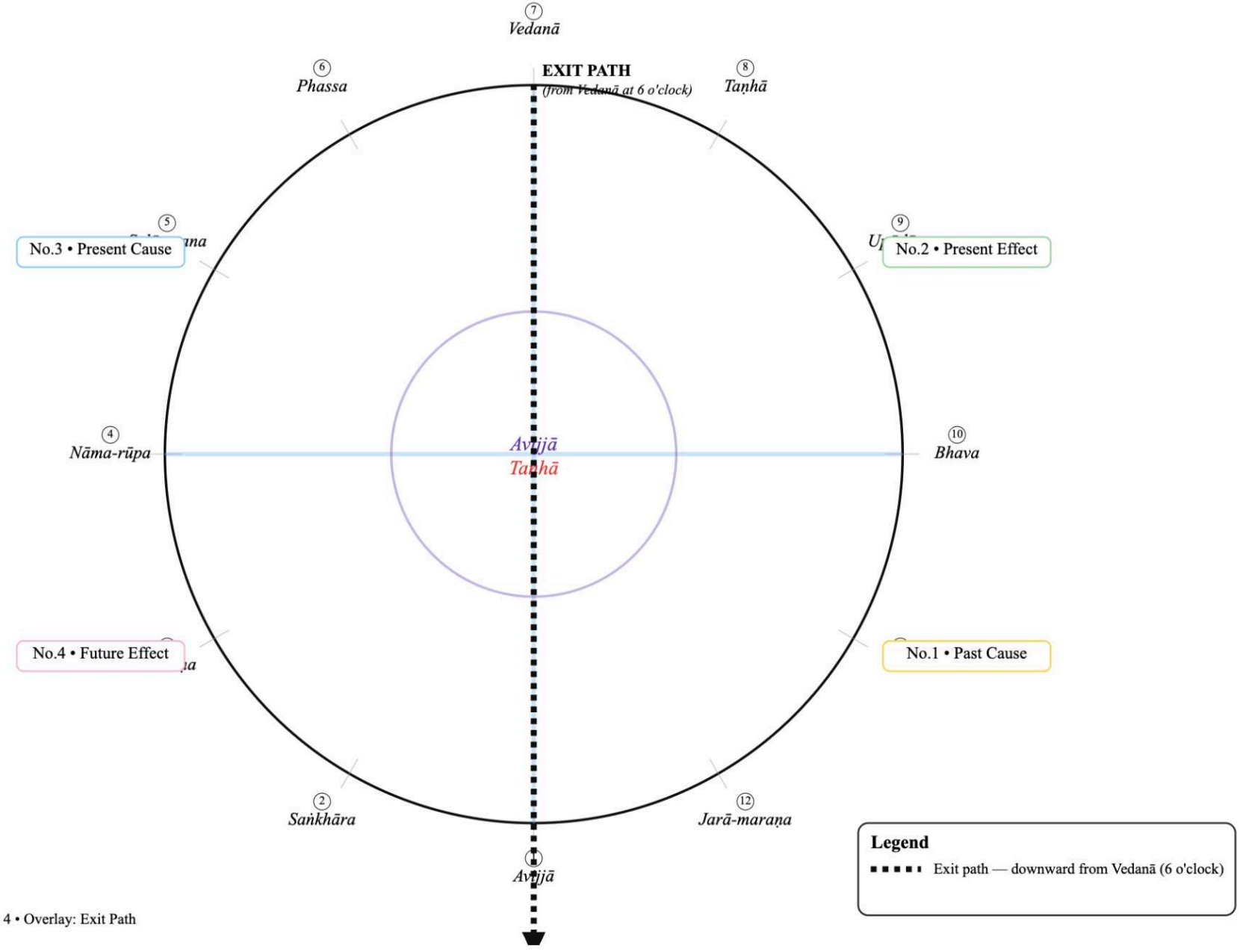


Fig. 4.4 — Drill Overlay (three-breath markers on paṭiloma flow)

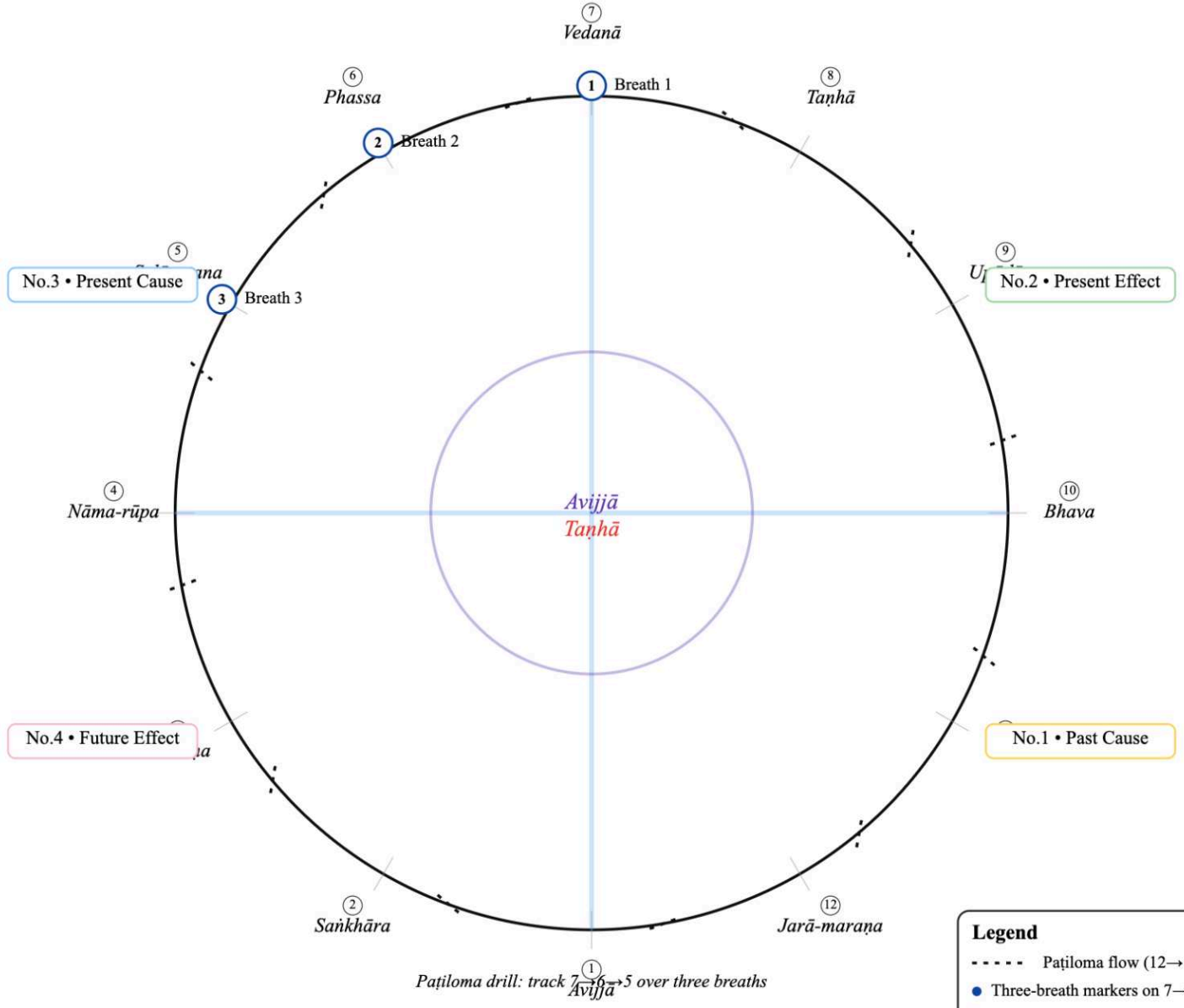
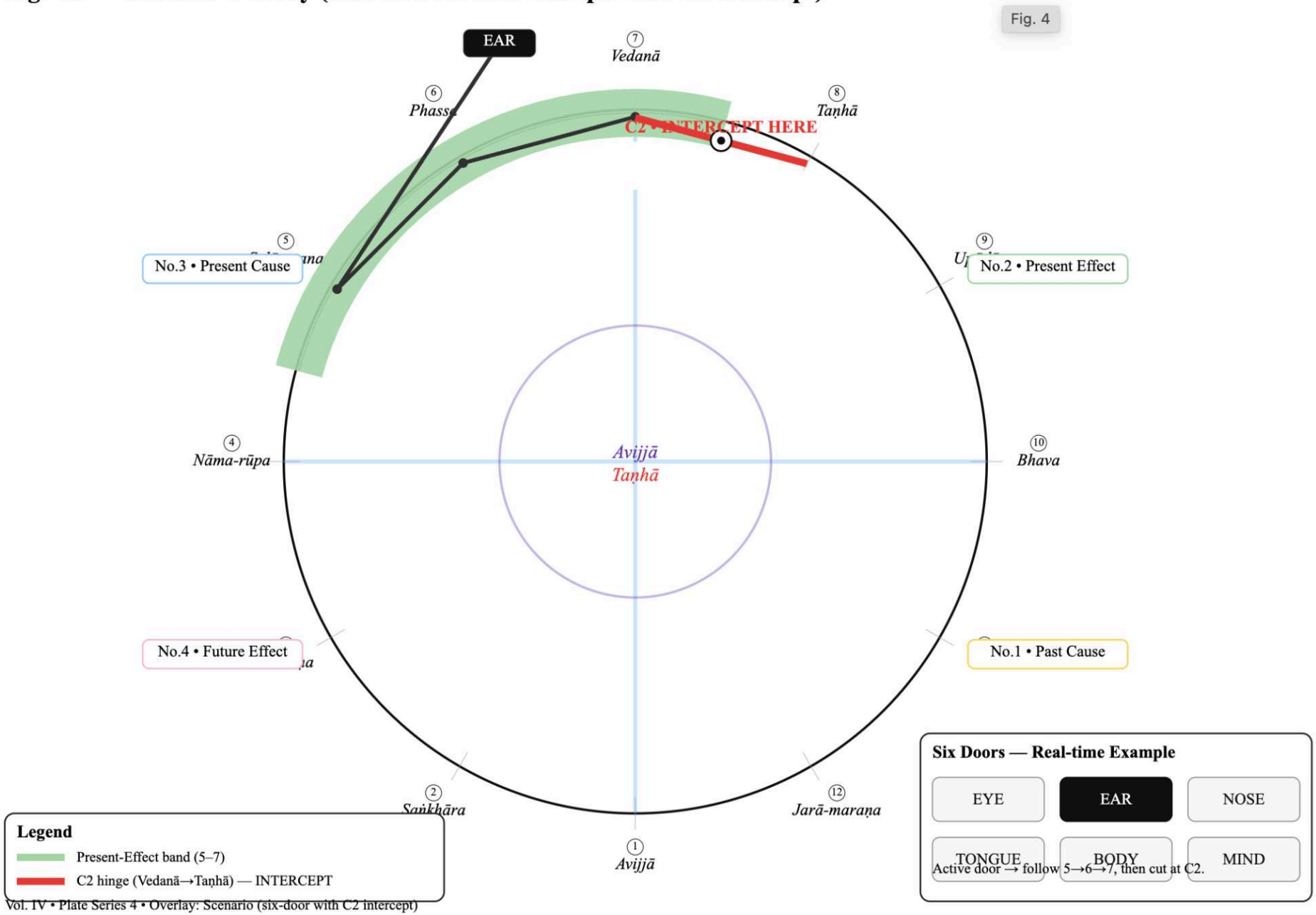


Fig. 4.5 — Scenario Overlay (real-time six-door example with C2 intercept)



Vol. IV • Plate Series 4 • Overlay: Scenario (six-door with C2 intercept)

Fig. 4.6 — KPI Overlay (latency & intercept rate mapped onto the wheel)

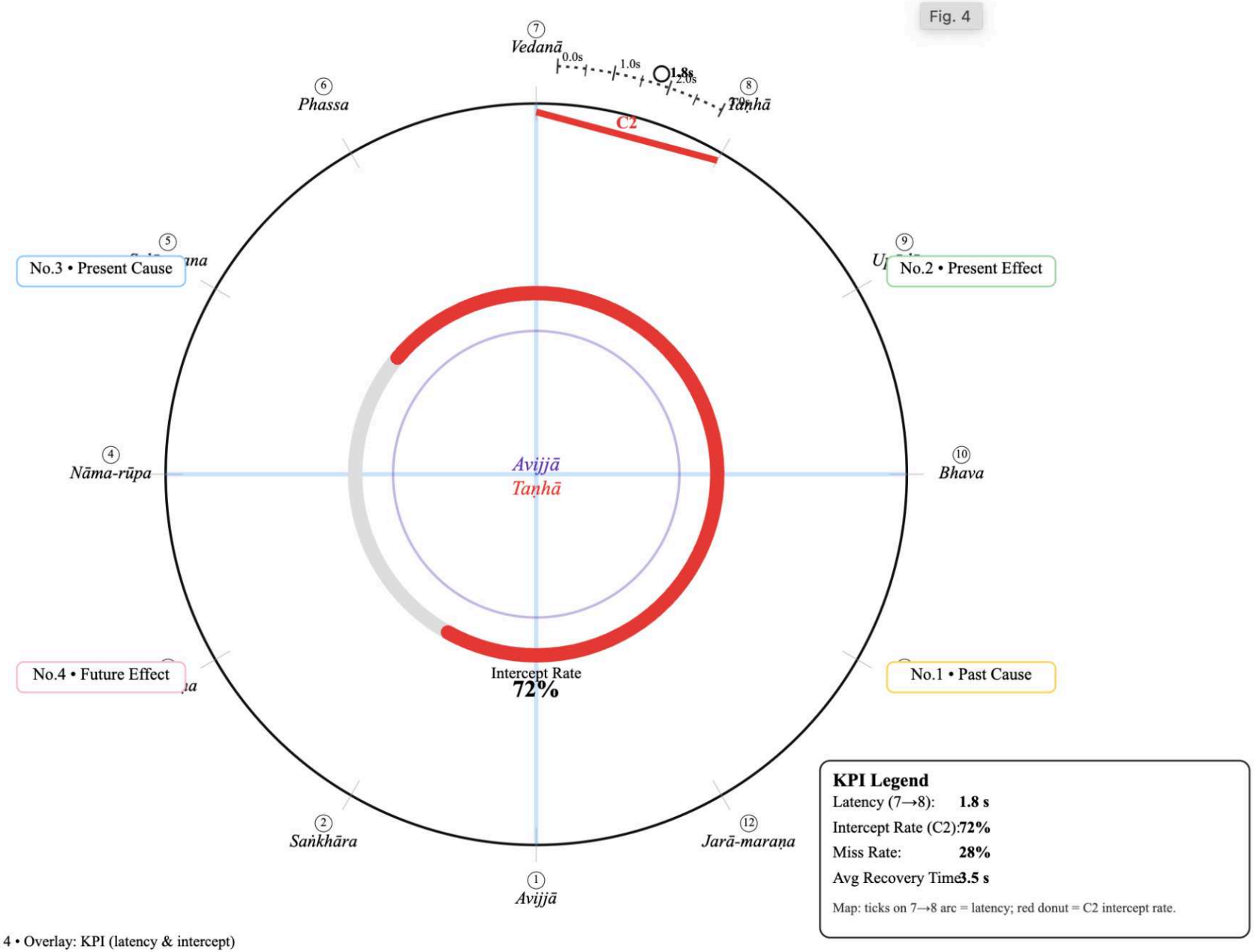


Fig. 4.7 — Obstacle Overlay (block points and remedies around the hinge)

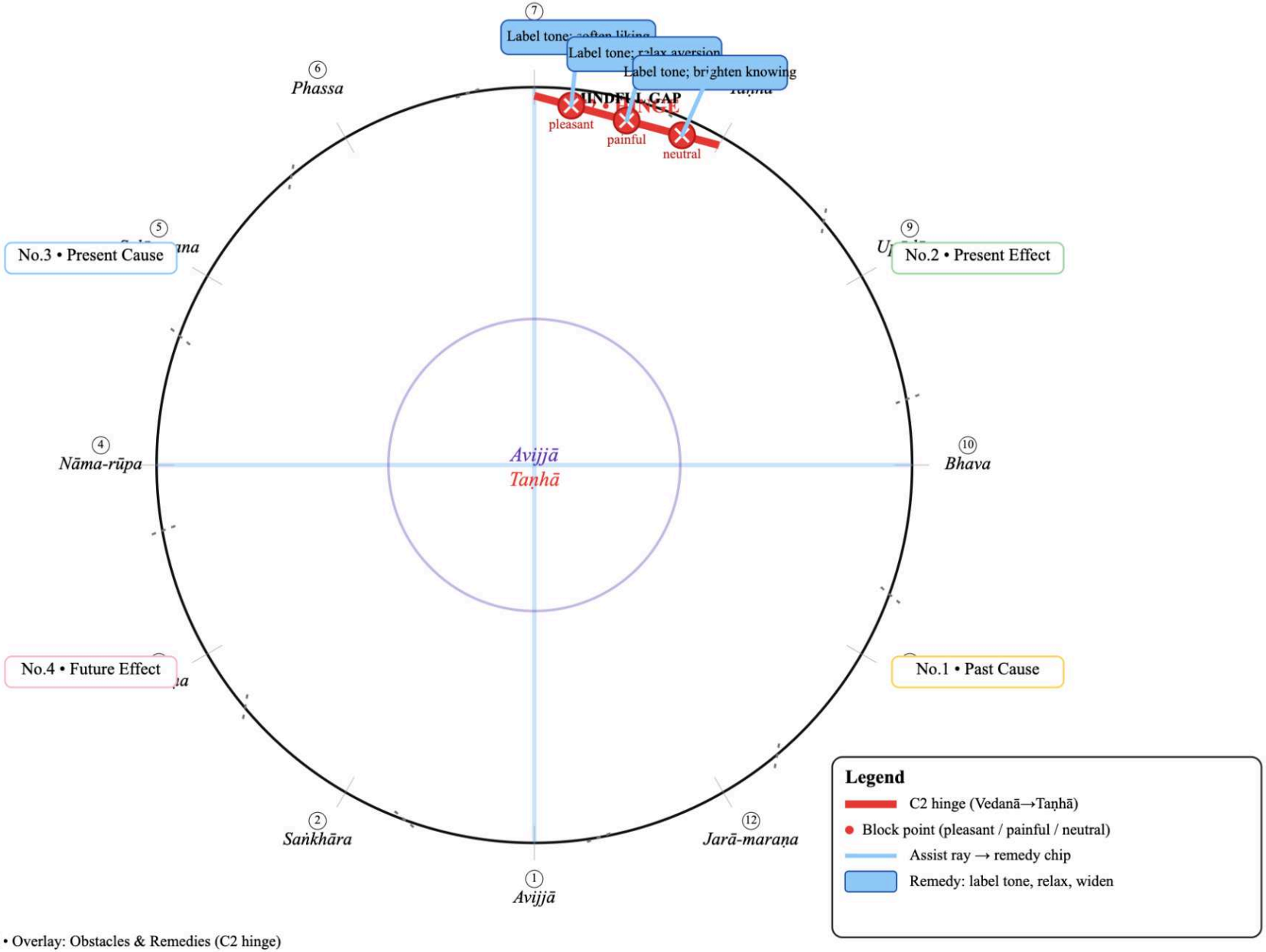
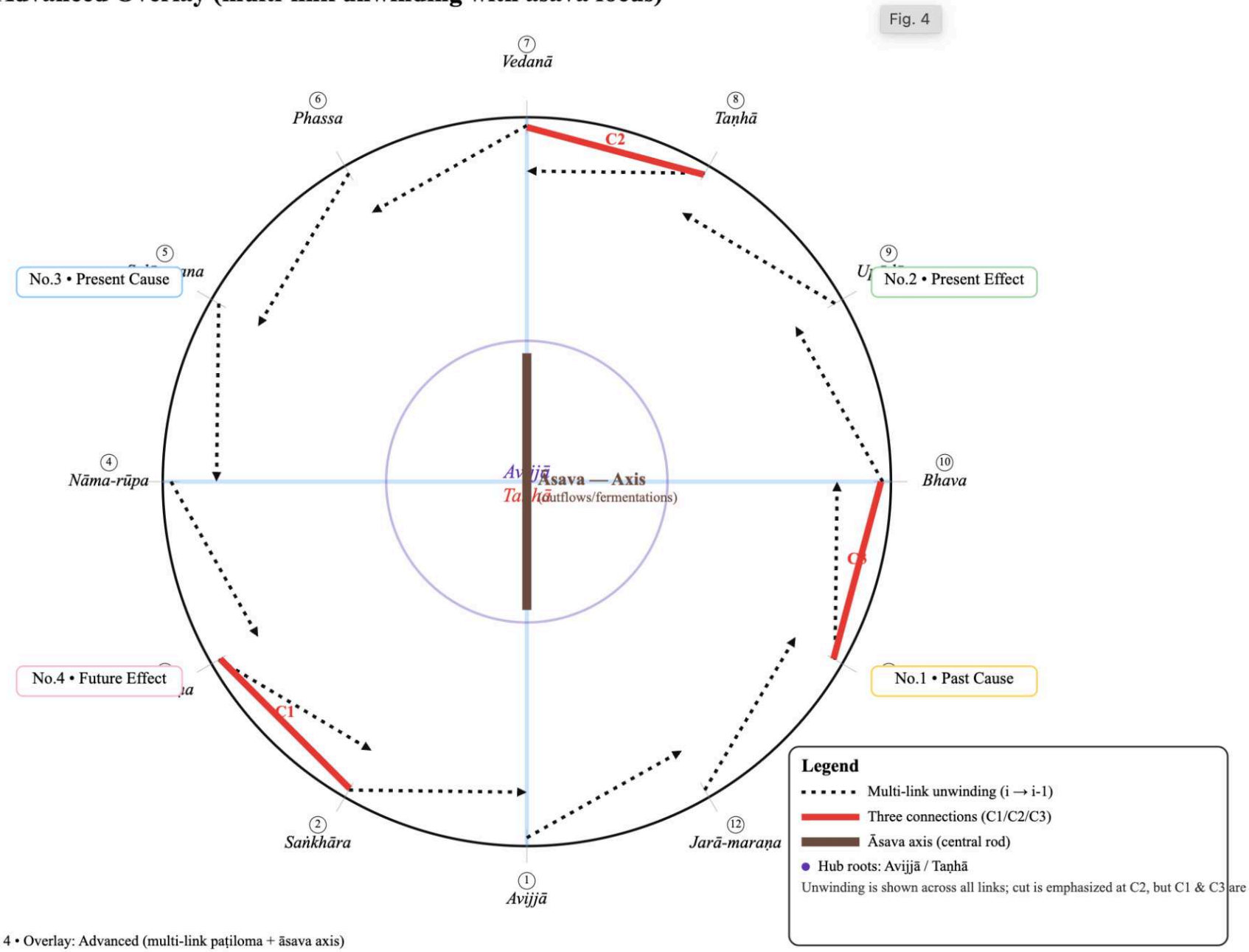


Fig. 4.8 — Advanced Overlay (multi-link unwinding with āsava focus)



Vol. IV • Plate Series 4 • Overlay: Advanced (multi-link paṭiloma + āsava axis)

Fig. 4.9 Integration Overlay — full wheel with exit path active for daily life

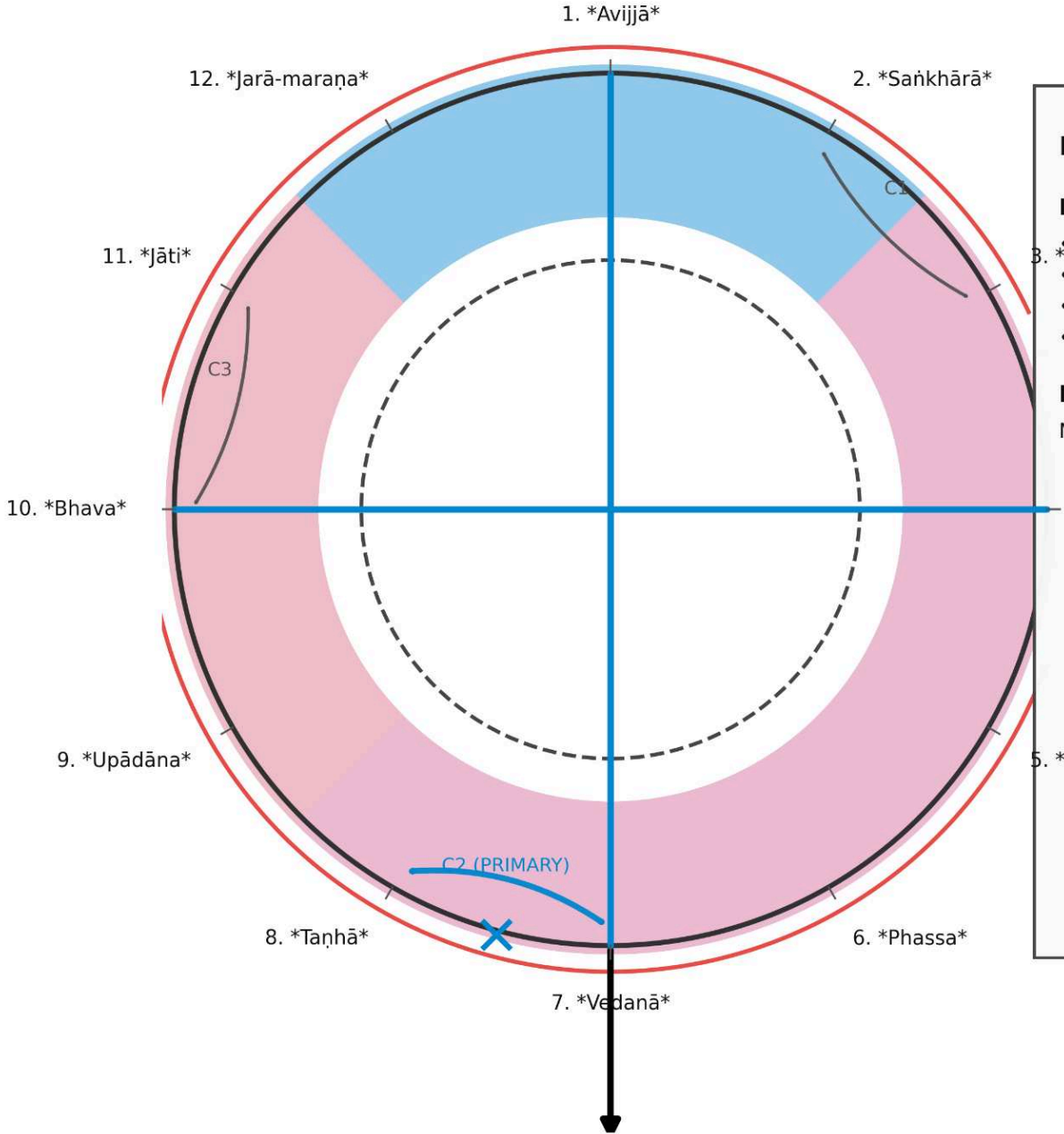


Fig. 4.9 — Integration Overlay (Preview v1.1)

Legend

- Four pillars → four sections
- Two circles: outer=chain; inner=container
- Three connections: C1, C2 (primary), C3
- Exit path activates from vedanā (6 o'clock)

Practice micro-prompt

Name door → feel tone → one breath at 7 → no 8.

Table 1.1 Arrow Grammar & Overlay Rules — solid vs dashed; connectors C1/C2/C3 … p. xx

Item	Arrow / Style	Meaning / Use	Placement & Overlay Rule
Forward flow (anuloma)	Solid curved arrow, clockwise	Standard arising sequence of the 12 links	Base plate only; don't mix with cessation overlay
Cessation flow (paṭiloma)	Dashed arrow, counter-flow	Reverse/cessation current (vivaṭṭa)	Separate overlay from arising; avoid stacking
Exit path	Curved, downward arrow from ~6 o'clock	Liberation route at *vedanā* → no-*taṇhā*	Show as a single clear path; use on exit/paṭiloma plates
Axis	Central vertical arrow (axis)	Āsavas as axle driving the spin	In hub; schematic cue, not a teaching overlay
Double-headed connectors (general)	Short double-headed chords	Mark specific internal "junctions/bridges"	Keep chords short; never cross text labels
C1 "dead" connection	Dashed chord: *saṅkhāra* ↔ *viññāṇa*	Past-cause to present-result bridge	Label "C1" in left gutter; route outside labels

C2 “living” (PRIMARY CUT)	Dashed chord: *vedanā* ↔ *taṇhā*	Present hinge; primary place to cut	Tag “C2” + “PRIMARY CUT”; emphasize at 7→8
C3 “death” connection	Dashed chord: *bhava* ↔ *jāti*	Present-cause to future-result bridge	Label “C3”; show consequence line only
Time bands overlay	Colored rings/bands for past/present/future	Locate each nidāna by period	One overlay; don’t stack with vaṭṭa/truths on same plate
Three vaṭṭa overlay	Outer band: kilesa/kamma/vipāka	Shows responsibility by round	Use as a separate overlay; teach receive vs restrain
Labeling rule	Labels outside rim; C-legend in left gutter	Keeps wheel readable at size	Apply across all plates/overlays
“Where to work” cue	Bold the 7→8 segment (*vedanā→taṇhā*)	Live practice focus	Use on practice plates and drills

Notes

- “Arrow pair: clockwise (arising) / counter-clockwise (cessation)” defines the solid vs dashed convention used across plates.

- Connections (sandhi) are exactly three: C1 *saṅkhāra↔viññāṇa*; C2 *vedanā↔taṇhā* (PRIMARY CUT); C3 *bhava↔jāti*.

- Exit path is the downward curved arrow; pair it with the present-arc practice: *saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā*.

Table 1.2 Four Periods Mapping — links → Past Cause / Present Effect / Present Cause / Future Effect

Period	Link numbers	Nidānas (Pāli → English)
Past Cause	1–2	1. *Avijjā* → ignorance; 2. *Saṅkhāra* → volitional formations.
Present Effect	3–7	3. *Viññāṇa* → consciousness; 4. *Nāma-rūpa* → name-and-form; 5. *Saḷāyatana* → six sense bases; 6. *Phassa* → contact; 7. *Vedanā* → feeling.
Present Cause	8–10	8. *Taṇhā* → craving; 9. *Upādāna* → clinging; 10. *(Kamma-)Bhava* → becoming.
Future Effect	11–12	11. *Jāti* → birth; 12. *Jarā-maraṇa* → ageing-and-death.

Quick check (canonical Mogok summary): ① Past Cause (1–2); ② Present Effect (3–7); ③ Present Cause (8–10); ④ Future Effect (11–12).

Table 2.1 Assist Rays (Path Factors) — sati, samādhi, etc., and their C2 roles … p. xx

Factor (Pāli → English)	Working function	Role at C2 (vedanā → taṇhā)	Practical cue	Source
Sammā-diṭṭhi → Right View	Reframes aggregates as conditioned; orients to the Four Truths at each door.	Sees feeling as conditioned and craving as origin; weakens "I/me/mine" so taṇhā can't recruit.	"Tag the truths at the door; see vedanā as just conditioned tone."	
Sammā-saṅkappa → Right Intention	Aims the mind away from craving and harm.	Sets non-grasping aim before/at feeling so the bend to taṇhā doesn't start.	"Soften the aim: no grabbing, no pushing."	

Sammā-vācā → Right Speech	Sīla support; speech naturally becomes kind as training matures.	Reduces reactivity pressure around C2; keeps the mind gentle at feeling.	“Keep tone kind—notice heat before words.”
Sammā-kammanta → Right Action	Sīla support that stabilizes practice conditions.	Fewer triggers around the doors → calmer contact/feeling → easier C2 guarding.	“Simplify actions that spike craving.”
Sammā-ājīva → Right Livelihood	Ethical livelihood simplifies choices.	Lowers background agitation so vedanā is clear and workable.	“Choose work that doesn’t feed taṇhā.”

Sammā-vāyāma → Right Effort	Cuts unwholesome saṅkhāra; nurtures wholesome. Works with sati to build steady mind.	Proactive guard at the hinge; interrupts the rise of craving; supports samādhi at C2.	“Before, during, after contact—apply the four efforts.”
Sammā-sati → Right Mindfulness	Stands at door → phassa → vedanā; remembers to watch the pivot.	Primary watcher at C2; notes tone and urge so taṇhā fails to launch.	“Label feeling (‘pleasant/unpleasant/neutral’) and the pull.”
Sammā-samādhi → Right Concentration	Steadies vedanā/citta; viriya+sati help it “pluck the flower.”	Holds the field so craving can’t hijack; lets paññā see conditionality.	“Stay collected at the live edge of feeling.”

Notes

- In this pedagogy, the Eightfold Path is trained “where it matters most—in contact and feeling—so that craving fails to launch.”

- Teachers may also deploy the seven awakening factors as “bonus” assist rays to balance energy/calm and block taṇhā around the hinge (e.g., sati, passaddhi, upekkhā).

Table 3.1 — Exit Path (Paṭiloma) Cases: triggers → what to do at C2 (vedanā → taṇhā) … p. xx

How to read this table. In Mogok Sayadaw’s wheel, the *Exit Path* (paṭiloma) is the counter-current that begins when feeling (*vedanā*, Link 7) is known **as just feeling**, so it does not condition craving (*taṇhā*, Link 8). The diagram explicitly marks this breakable bridge (C2) and shows the two currents—clockwise arising vs counter-clockwise cessation. Hold attention at *vedanā*; when known as impermanent and not-self, the chain does not advance.

> **Core rule:** “The bridge between *vedanā* → *taṇhā* is the working edge of vipassanā. If mindfulness intervenes here, craving is cut.”

#	Daily-life trigger (sense door)	Likely automatic slide if unmindful (anuloma)	Paṭiloma cut — what to do now at C2	Why this works (doctrinal cue)
1	Phone ping (ear)	Sound → pleasant/neutral *vedanā* → "check now!" (*kāma-taṇhā*)	Note: "hearing… feeling." Stay with the feeling tone 2–3 breaths; let urge peak/ebb; resume task.	Present-flow DO: door → contact → feeling; cut at C2 to prevent *upādāna/bhava*.
2	Sweet taste (tongue)	Pleasant *vedanā* → "more please"	Note "pleasant." Add gentle "impermanent, not-self," then one mindful bite.	Pleasant-feeling antidote = gratitude/anicca; known as feeling, it doesn't ferment to *taṇhā*.

3	Knee pain while sitting (body)	Painful *vedanā* → "make it stop!" (*vibhava-taṇhā*)	Re-label as elements: "pressure/heat/motion"; widen to rise-and-fall until fading.	Element language depersonalizes; unpleasant known as changing → less grasping/erasing.
4	Bored queue (mind)	Neutral *vedanā* → stimulation-seeking scroll	Guard neutrality: "neutral… just passing." Feel body contact; no "me" story.	Neutral easily breeds delusion; guarding the six doors prevents ignition.
5	Attractive image (eye)	Pleasant → chasing (*kāma-taṇhā*)	"Seeing, color, pleasant." Stay with tone; include anicca; continue.	Satipaṭṭhāna at the door; mark feeling so craving doesn't arise.
6	Harsh criticism (ear/mind)	Painful → aversion → "shut it down" (*vibhava-taṇhā*)	"Hearing… unpleasant." Track heat/tightness as sensations; soften, then respond.	Painful feeling → craving to end; seeing anicca at C2 cools *taṇhā*.

7	Coffee aroma (nose)	Pleasant → automatic pouring	“Smelling… pleasant.” Wait one minute; choose rather than chase.	Mindfulness inserts wise attention (*yoniso manasikāra*) at C2.
8	Itch (body)	Aversion → snap scratch → restlessness	“Touching… unpleasant… vibration.” Watch crest-fall; scratch only if chosen slowly.	Meeting resultant links wisely; keep attention at feeling to avoid *upādāna*.
9	Daydream of status (mind)	Pleasant → becoming fantasy (*bhava-taṇhā*)	“Thinking… pleasant… wanting.” Note “wanting” till cool; return to present task.	Three cravings map to C2; naming *taṇhā* weakens it.
10	Heat discomfort (body)	Irritation → restlessness	“Heat… unpleasant… changing.” Relax shoulders; feel feet; keep knowing.	Rise-and-fall at *vedanā* = vipassanā’s live edge.

11	Praise (ear/mind)	Pleasant → clinging to image	"Hearing… pleasant… gratitude." Do not add "mine." Move on.	*Upādāna* is ownership; paṭinissagga (relinquishment) prevents the grab.
12	Bad news headline (eye/mind)	Painful → doom-scroll (*vibhava-taṇhā*)	"Seeing… unpleasant." Three breaths with feeling; decide one wise action or stop.	Sense-restraint + wise attention at door → fewer proliferations.

Notes & anchors.

• "Know feeling as feeling"—Mogok's "simple, surgical" instruction for cutting the wheel.

• Daily micro-drills: phone-ping, meal-practice—train the C2 interception.

• The wheel shows both currents (anuloma/paṭiloma); practice = hold at *vedanā* → *taṇhā*.

• U Hla Myint / U Than Daing alignment: terminology and cut-point are the same ones highlighted in the Wheel files that synthesize their expositions.

Troubleshooting drill (experience-based)

Common snags → quick fixes

- **Over-effort / tightness.** Balance with tranquility supports; return to bare labels at contact/feeling.
- **Conceptual stories (papañca).** Drop narratives; label raw sense data and *vedanā*.
- **Missing the pivot.** Rehearse "door → contact → feeling" continuously; watch the *vedanā* → *taṇhā* junction.

Log template (use in real time):

1. Trigger & door → 2) Feeling (pleasant/unpleasant/neutral) → 3) Noted? (Y/N) → 4) Craving arose? (Y/N; which: *kāma/bhava/vibhava*) → 5) Paṭiloma move used → 6) Result (heat ↓ / same / ↑).
   Keep a **Vedanā log** (10 feelings/day for 7 days); mark where mindfulness cut the chain.

Teacher's cue (simile). Be the "tiger behind the samādhi bush"—still, alert, catching minds/feelings as they arise at the six doors.

Cross-checks (QA)

- **Cut-point & bidirectional grammar** (C2; cessation current) are spelled out in the Wheel explanation and Visual Teaching Aid.

- **Practice at the doors** and **satipaṭṭhāna focus on *vedanā*** match the applied guidance sections.

Table 4.1 Drill Set — three-breath release & reversal recitation steps … p. xx

Drill	When to use	Step-by-step (coach script)	Target link(s)	Text anchors
A. Three-breath release (C2 cut micro-drill)	The instant *vedanā* (feeling) is noticed after contact at any door. Train to stop the slide to *taṇhā* (craving).	**1) Name the tone.** "Pleasant / unpleasant / neutral." Keep attention right on *vedanā*. **2) Breath-1 (soften).** Gentle exhale; relax jaw/shoulders; widen field. **3) Breath-2 (see conditions).** Stay with the raw feeling; notice rise-and-fall—"conditioned, changing." **4) Breath-3 (check for ignition).** Ask: "Did craving launch?" If no → continue activity. If yes →	C2 (*vedanā* → *taṇhā*)	Guard *vedanā* at the door; name the tone to protect the hinge. Train on breath/posture as base; soften "gearing" in the body. Insert a gentle pause so craving cools (cut C2). Reverse view: when contact/feeling are seen as conditioned and ceasing, craving is not born. Day log: track *vedanā* → *(no-)taṇhā* episodes. De-role cue:

		label “wanting / resisting,” and repeat breaths 1–3.		exhale, relax hands/face (useful if a “role” has already formed).
B. Reversal recitation (paṭiloma nirodha sequence)	After any “ending” or spike (praise/blame/pain) to confirm understanding and relocate leverage.	**Use a fresh event. 1) Start at 12 → 11.** “This is ageing-and-death; it comes to be when there is birth.” **2) Walk back 11 → … → 8.** “Birth when there is becoming; becoming when there is clinging; clinging when there is craving.” **3) Stop at 7.** “Craving when there is feeling; feeling when there is contact …” Notice where the earliest *live* cut was (usually C2). **4) State the nirodha.** “When this	C2 (and sometimes C3: *bhava* → *jāti*)	Reverse-order DO method, text formula 12→…→1. Classroom drill: reverse-order tracing from a fresh “ending” to find the first feasible cut (usually C2). Practical nirodha phrasing at C2: if feeling is clearly seen as conditioned/ceasing, craving is not born. Evening review: one reverse-order DO recitation on a strong event.

	feeling is known as conditioned/ceasing, craving does not arise; without craving, no clinging … (continue as needed).” **5) Close.** One line in log: which hinge (C2/C3) mattered today?	“Reverse-order escape (12→…→8)” teaching note.

Coach notes (troubleshooting)

- Don’t skip *vedanā*: the fix for “phassa → taṇhā” diagrams is to **insert the feeling step** and only then check C2.
- Keep reverse chevrons available for diagnosis; they exist to **back-trace leverage** without implying a first cause.
- “No maker, no experiencer”: recitation is about **conditions only**, not a self doing or receiving.

Why these two drills pair well (doctrinal fit)

- The three-breath release operationalizes Mogok's present-time guard at *vedanā* (C2).

- The reversal recitation is the classic **paṭiloma** review from Visuddhimagga XIX, used here to verify and stabilize the same cut in reflection.

Table 5.1 KPI Metrics — definitions, thresholds (latency, intercept %, rebound) … p. xx

KPI	Definition (operational)	How to measure (practice log)	Target thresholds*	Doctrinal rationale / anchors
C2 latency	Time from first clear noticing of *phassa/vedanā* to correctly naming the feeling-tone (pleasant / unpleasant / neutral).	Start a mental (or watch) timer at contact; stop when *vedanā* is labeled. Log in seconds.	Beginner ≤10 s • Good ≤5 s • **Excellent ≤2 s** (class standard)	Mogok method: hold practice at the live hinge *vedanā* → *taṇhā*; training target explicitly states "vedanā named within ~1–2 s; craving episodes measurably down week-over-week." Also "observe

				contact → feeling" at the six doors before craving starts.
C2 intercept %	Percentage of *vedanā* episodes in which craving (*taṇhā*) **does not** ignite within a short window after correct labeling. Formula: intercepted ÷ total episodes ×100.	For each logged episode: after labeling *vedanā*, watch 3–5 breaths; mark "Intercepted (Y/N)." Weekly % = Y/Total ×100.	Beginner ≥30% • Good ≥60% • **Excellent ≥80%**	Cutting the C2 bridge is the explicit practice hook; if *vedanā* is seen as conditioned/ceasing, craving does not arise. "Break the C2 connection (vedanā→taṇhā)."
Rebound rate	After an initial successful C2 cut, the percentage of cases where craving flares back (within ~60 s)	When "Intercepted = Y," keep watching 60 s; mark "Rebound (Y/N)."	**Lower is better** — Beginner ≤50% • Good ≤25% • **Excellent ≤10%**	The fourth Right Effort (maintenance) guards already-arisen wholesome states so gains don't backslide; appamāda prevents "re-ignition."

and leads toward *upādāna*.	Weekly % = Y/Intercepts ×100.		Hindrances distort *vedanā* quickly; sustained mindfulness keeps them from re-escalating.

* **About thresholds:** These thresholds are this book's training standards derived from the sources' insistence on **immediacy at C2** and measurable week-over-week cooling; they are **not** canonical numbers. They operationalize: "name *vedanā* fast, guard the doors, and cut craving before it launches."

Minimal log schema (for Table 5.1): Door • Trigger • *Vedanā* label (P/U/N) • C2 latency (s) • Intercept (Y/N) • Rebound (Y/N @60 s) • Note (what helped).
"Guard the doors… see *vedanā* before *taṇhā* arises."

Table 6.1 Daily Log Template — present-arc notes + KPI fields … p. xx

Present-arc reminder: *saḷāyatana* → *phassa* → *vedanā* (Present Effect segment); the exit path is shown **from vedanā (≈6 o'clock) downward**—hold attention here to prevent *vedanā* → *taṇhā* (C2).

Date	Time	Door (eye/ear/nose/tongue/body/mind)	Trigger (≤5 words)	Contact (*phassa*) cue	Feeling (*vedanā*) P/U/N	C2 latency (s)	Intercept? (Y/N)	Rebound @60s? (Y/N)	Assistray used (e.g., *sati, viriya, samādhi*)	Notes (what helped / hindered)
____	____	_____	_____	_____	_____	_____	_____	_____	_____	_____
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How to fill (coach cue): name the door → note contact (*phassa*) → **label the tone** (*vedanā*: pleasant / unpleasant / neutral) → watch the C2 bridge (*vedanā* → *taṇhā*) and record latency / intercept / rebound. The diagram's "connecting points" and the specific Link-2 (*vedanā–taṇhā*) justify logging at this hinge.

Daily micro-summary (bottom of page)

- Episodes today: ____
- **Avg C2 latency:** (sum seconds ÷ episodes) = ____ s
- **Intercept %:** (count of “Intercept=Y” ÷ episodes) ×100 = ____ %
- **Rebound %:** (count of “Rebound=Y” ÷ count of Intercepts) ×100 = ____ %

Reflection note (1–2 lines): What made the exit path work (or fail) at vedanā today? (Use the wheel’s journal/reflection habit.)

Legend (for quick marking): P=pleasant, U=unpleasant, N=neutral; C2 latency = time from labeling *phassa/vedanā* to correct vedanā-label; Intercept = no *taṇhā* ignition within 3–5 breaths; Rebound = *taṇhā* reignites within ~60 s. (Track at the vedanā pivot per the wheel’s exit-path teaching.)

Teacher’s reminder: Keep the overlay logic clean—this is a **Present-Effect** tracking sheet for the live arc only; analysis of causes/effects is logged separately.

Optional back-print (for learners): one-minute recap of the four sections (Cause/Effect alternation) so users remember *where* the log operates on the wheel.

Table 7.1 Obstacles & Remedies — grasping vedanā, dullness, agitation; fixes … p. xx

Obstacle (Pāli)	How it shows in DO (live)	Quick diagnostic	Primary remedy at C2 (vedanā→taṇhā)	Assist rays / tools
Grasping pleasant feeling (*kāmacchanda*)	Pleasant *vedanā* leans toward *taṇhā* and *upādāna*	"Sweet pull" after contact; urge to continue/indulge	Label tone fast: "pleasant." Watch urge; stay with raw feeling 2–3 breaths until the pull fades; if sticky, add brief **asubha** then return to feeling.	*Sati* at vedanā; Right Effort (prevent/abandon); optional asubha "reset."

Aversion to pain (*byāpāda* / *vibhava-taṇhā*)	Unpleasant *vedanā* flips to "make it stop," fueling clinging to relief	Heat/tightness + "get rid of it" story	De-role the pain as **elements** (pressure/heat/motion); soften with longer exhale; if harshness remains, brief **mettā**, then back to vedanā.	*Sati* + *samādhi* (soften body); mettā as antidote for ill-will
Dullness / sleepiness (*thīna-middha*)	Neutral *vedanā* slides into fog; attention collapses before C2	Heavy head, fading clarity; few clear vedanā labels	Raise energy: upright posture, light, brighten **investigation/joy** (bojjhaṅga); keep naming neutral tones.	Balance factors: lift *dhammavicaya*, *viriya*, *pīti*
Agitation / restlessness-remorse	Mind won't stay with vedanā long enough to cut C2	Fidgety breath; quick topic-hopping;	**Widen** body awareness; lengthen exhale; let attention	Calm & collect: emphasize *passaddhi* → *samādhi* → *upekkhā*

(*uddhacca-kukkucca*)		“shouldn’t have…” loops	settle, then re-locate vedanā and re-label	
Doubt / mapping confusion (*vicikicchā*)	Can’t find the hinge; practice circles in thought	“Am I at contact or craving?” paralysis	Return to base: breath/body; **draw the live chain** “phassa→vedanā→taṇhā,” then label the next felt tone and watch 2–3 breaths	Right View → simple present-arc; teacher’s DO sketch
Neutral-feeling drift (*adukkhamasukha vedanā* → delusion)	Present-effect arc runs “on idle” → scrolling/daydream	Long stretches with no vedanā labels; low energy	Guard neutrality explicitly: “neutral… just passing”; ask one clarifying question to spark investigation, then re-label	Lift *dhammavicaya*/*viriya*; maintain door-guarding

Clutching calm/rapture (*pīti/sukha-upādāna*)	Pleasant tranquility becomes “mine” → stalls insight	Subtle pride/holding after settling	Stamp three marks (anicca/dukkha/anattā); resume vedanā labeling; don’t feed the calm	Wisdom factors; keep *sati* on vedanā (not on “me calm”)
Hearing-triggered craving/aversion	Ear contact → vedanā → instant *taṇhā* (praise/criticism)	“Hook” on tones of voice/news	Train auditory satipaṭṭhāna: “hearing… pleasant/unpleasant,” then **hold** at feeling so *taṇhā* doesn’t launch	Door-guarding; Eightfold Path applied at the door
General “missed hinge” (any door)	Contact recognized too late; craving already moving	No vedanā label before action	Tighten the **VTT loop**: Vedanā→Track→Turn-Away . Practice one-breath labels at every ping/doorbell	Micro-drills; four Right Efforts at the hinge

Key principle (Mogok): Practice fulcrum **= C2** (*vedanā → taṇhā*). If feeling is clearly known as conditioned and ceasing, craving does not arise; without craving, clinging/becoming don't build.

Troubleshooting drill (experience-based, real-time)

1. **Name the door & tone** (≤2 s): "ear… unpleasant."

2. **Three-breath protocol**: widen body on breath 1; watch rise-fall on breath 2; check ignition on breath 3.

3. **Apply antidote if needed** (≤60 s): lust→asubha; ill-will→mettā; restlessness→long exhale/wide field; doubt→return to base and redraw "phassa→vedanā→taṇhā."

4. **Log it** (Table 6.1 fields): latency, intercept, rebound; note which factor helped.

Daily-life examples (one-liners):

- Phone ping → "pleasant… wanting" → hold 3 breaths → no *taṇhā* → resume task.

- Knee pain → "unpleasant… pressure/heat" (elements) → long exhale → urge to escape cools.

- Bored queue → “neutral… passing” → spark investigation, label again → no drift.

Table 8.1 — Multi-Link Cessation Map (paṭiloma sequences across links) … p. xx

Starting cut (nirodha at …)	**Immediate ceases**	**Cascades through (→ …)**	**Wheel/connector locus**	**Practice lever (how to induce)**
Vedanā (feeling)	**Taṇhā** (craving)	upādāna → bhava → jāti → jarā-maraṇa	C2 hinge (Present-effect ⇢ Present-cause ⇢ Future-effect)	See feeling’s arising-and-ceasing so path factors replace craving; cutting C2 starves downstream links.
Taṇhā (craving)	**Upādāna** (clinging)	bhava → jāti →	C2→C3 pathway	“When this ceases, that ceases” applied to the standard chain (…

		jarā-maraṇa		vedanā→taṇhā→upādāna→bhava→jāti→jarā-maraṇa).
Upādāna (clinging)	**Bhava** (becoming)	jāti → jarā-maraṇa	Into C3	Dislodge appropriation at contact/feeling; without grasping, becoming is not fed.
Bhava (becoming)	**Jāti** (birth)	jarā-maraṇa	C3 fixed link	Ending becoming ends birth; therefore ageing-and-death do not arise.
Jāti (birth)	**Jarā-maraṇa** (ageing-&-death)	—	Future-effect quadrant (④)	Insight reflection on “with cessation of birth, ageing-&-death cease.”

Avijjā (ignorance)	**Saṅkhārā** (formations)	viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā → taṇhā → upādāna → bhava → jāti → jarā-maraṇa	C1 axis initiator (Past-cause ⇢ downstream)	Replace not-knowing with right view; avijjā's fading halts formation-making and collapses the chain in reverse.
Saṅkhārā (formations)	**Viññāṇa** (consciousness)	nāma-rūpa → … (as above)	C1	When formations cease, consciousness for future establishment is not set up.

Viññāṇa (consciousness)	**Nāma-rūpa** (mentality-materiality)	saḷāyatana → phassa → vedanā → …	Present-effect chain (links 3–7)	Reeds-simile: break one, the other falls; cessation at viññāṇa dissolves nāma-rūpa and the door-chain that follows.
Nāma-rūpa	**Saḷāyatana** (six bases)	phassa → vedanā → taṇhā → …	Present-effect chain	With nāma-rūpa stilled, the six bases do not present a field for contact/feeling to ignite craving.
Saḷāyatana	**Phassa** (contact)	vedanā → taṇhā → …	Present-effect chain	Guard the doors; without the functioning bases, contact does not arise.
Phassa (contact)	**Vedanā** (feeling)	taṇhā → …	Present-effect chain (pre-C2)	Cut before tone hardens; ending contact ends that feeling episode.

Mogok wheel grammar (orientation).

– Three connectors: **C1** = saṅkhāra→viññāṇa, **C2** = vedanā→taṇhā, **C3** = bhava→jāti. Four periods: Past-Cause (①), Present-Effect (②), Present-Cause (③), Future-Effect (④). The exit is taught at C2; cutting here prevents upādāna→bhava→jāti→jarāmaraṇa downstream.

Notes / Citations (key anchors).

• Paṭiloma formula boxed: “Avijjāya … nirodhā saṅkhāra-nirodho; … evam etassa kevalassa dukkhakkhandhassa nirodho hoti.”

• C2 cut explained: “vedanā nirodha taṇhā nirodho … magga arises … cut C2 prevents upādāna→bhava→jāti.”

• Reeds simile & mutual cessation: **viññāṇa** ⇄ **nāma-rūpa**; breaking one collapses the other.

• **Jātinirodhā** → **jarāmaraṇanirodho** (future-effect).

QA cross-check (U Hla Myint / U Than Daing alignment).

– The reverse-order recital (paṭiloma) and C2 emphasis are taught explicitly in the course pack and integrated with Visuddhimagga; the wheel layout fixes C1/C2/C3 and the four periods, matching the Mogok method. No conflicts found; where the table compresses multiple steps (e.g., taṇhā-cut cascading to jarā-maraṇa), it relies on the canonical “when this ceases, that ceases” logic referenced above.

Table 9.1 Everyday Practice Cues — workplace, travel, conversation (p. xx)

Situation	Sense-door	Typical trigger	Present-arc readout (live DO)	Cue at C2 (vedanā→taṇhā)	"Assist rays" to apply
Email / chat ping	Ear (sota)	Notification sound	saḷāyatana → **phassa** → **vedanā** (pleasant) → [craving impulse]	"Just hearing… pleasant." Let it rise–pass; don't feed "want to check now." Stop at hearing.	**Sammā-sati** on feeling; **upekkhā**; **indriya-saṃvara** (sense restraint).
Praise from boss	Ear + Mind (mano)	"Great job!"	phassa → vedanā (pleasant) → craving for more / identity-story	Label "pleasant." Notice "more!" leaning; stay with feeling till it cools.	**Right view** on conditionality; **equanimity**; note "thinking."

Criticism in meeting	Ear + Mind	"This is weak."	phassa → vedanā (unpleasant) → push-back urge	Soft note "unpleasant." See aversion forming; pause; meet with **mettā**; don't birth a role.	**Sati** on feeling; **virāga** (cooling) as marker.
Deadline stress	Mind (mano)	Rapid planning / worry	mano-samphassa → vedanā (tight/uneasy) → craving to control	Note "uneasy/pressure." See "becoming the fixer." Stay at vedanā; let urge pass.	**Ānāpāna** to steady; then bare attention on arising/ceasing.
Scrolling dashboards	Eye (cakkhu)	Metrics spike/dip	eye→form→phassa→vedanā → desire/aversion	"Seeing, seeing." Tag pleasant/unpleasant; guard the door; no grasping/resisting.	**Indriya-saṃvara**; **upekkhā**; **sammā-diṭṭhi**.

Commute traffic	Ear/Body	Horns; jostle	phassa → vedanā (unpleasant) → irritation	Label “unpleasant.” Stay with feeling; relax jaw/shoulders; no story.	**Sammā-sati** on vedanā; **patience** via bojjhaṅga balance.
Airport queue	Body + Mind	Heat, waiting	contact → vedanā (unpleasant) → restlessness/becoming	“Heat/pressure.” Note urge to escape; remain with feeling till **virāga**.	**Satipaṭṭhāna**: kāya & vedanā foundations in real time.
Travel photos	Eye + Mind	Glamour imagery	phassa → pleasant vedanā → fantasizing	“Pleasant.” Spot “planning/imagining”; don’t turn it into **upādāna**.	**Right effort** to prevent unwholesome state; **sati** to stay with vedanā.

Family chat	Ear + Mind	Mixed praise/blame	phassa → vedanā → craving/ill-will	Apply “Daily DO Noting”: contact→feeling→(pause); stop at feeling.	**Sati + upekkhā**; recollect wheel’s hinge at C2.
Debating views	Mind	Arguing “I’m right”	present proliferation; diṭṭhiyoga	See views as passing states; cool the bond at C2; don’t feed identity-making.	**Sammā-diṭṭhi**; contemplate elements/aggregates to de-personalize.
Small pleasures (tea, coffee)	Tongue + Mind	First sip	taste-contact → pleasant vedanā → “more!”	Use the tea-sip drill: “pleasant → watch ‘more!’ → stay with feeling till fizzles.”	**Sati** on vedanā; **equanimity** marker when craving doesn’t bite.

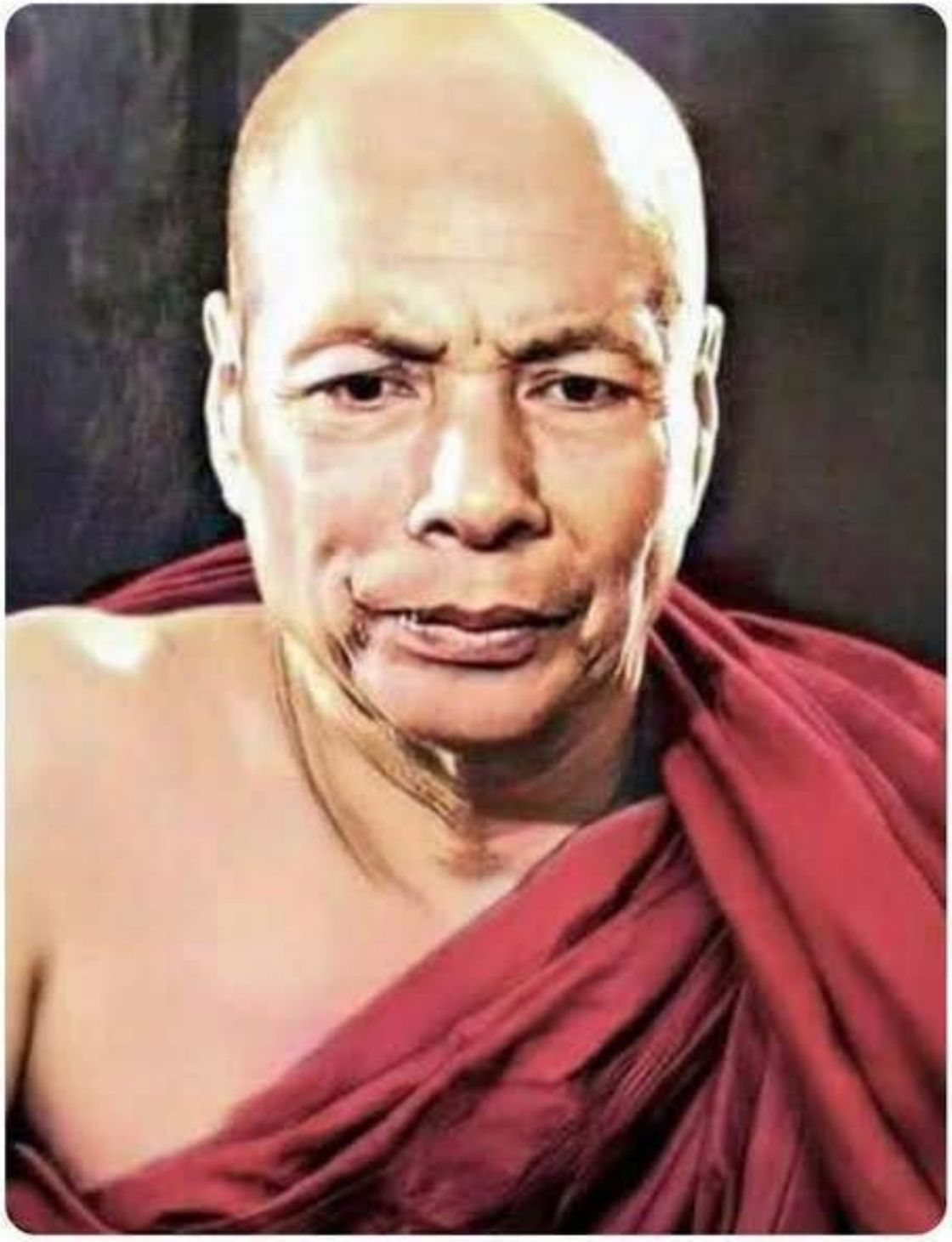
Lonely hotel night	Mind	Restlessness	mano-phassa → neutral/pleasant craving for distraction	Recognize tone; label "thinking/aimless wanting"; rest in vedanā without fueling.	**Four right efforts**; balance with awakening factors.
Heated negotiation	Ear + Mind + Body	Fast talk + tight chest	multi-door phassa → strong vedanā → quick **bhava** (role)	Name tones; feel chest; refuse "the performer" birth; keep to feeling.	**Sammā-sati**, **samādhi** via breath to steady, then resume noting.
Social media thread	Eye + Mind	Provocative post	phassa → vedanā → papañca	"Seeing… unpleasant/pleasant." Notice story-making; cut at C2; scroll mindfully or stop.	**Sense-restraint** + **right view**; DO as live dhamma.

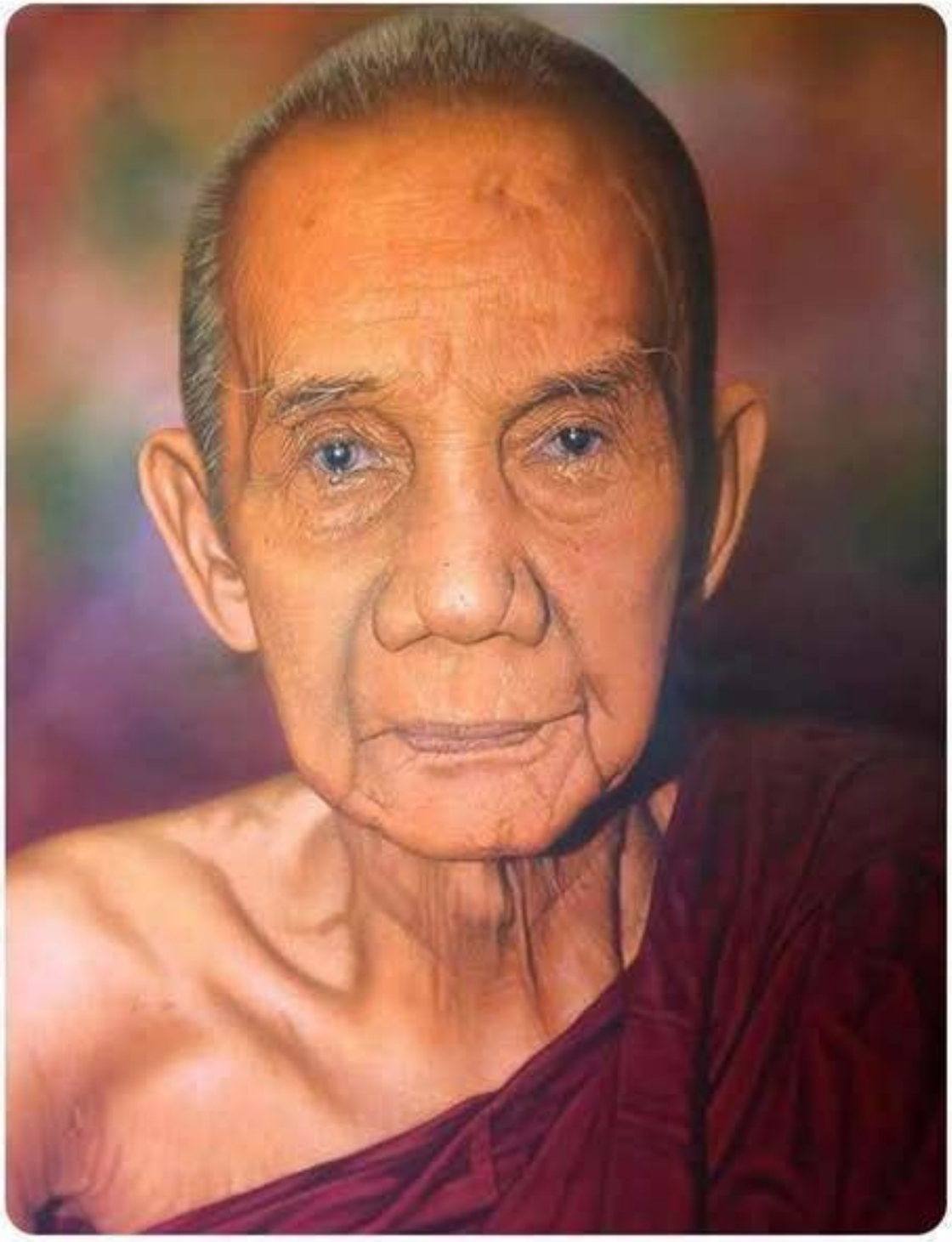
How to use this table. The Mogok method trains attention at the live hinge **vedanā→taṇhā (C2)** in the present arc; tag each feeling early (pleasant / unpleasant / neutral) and let it cool before it births craving. The wheel's pedagogy and the satipaṭṭhāna frames support this exact move.

QA cross-check (U Hla Myint / U Than Daing). Both lines confirm: (i) the three "handles" with C2 as **the live pivot** for practice, (ii) bonds (yogā) arise at the six doors with **contact→feeling** as the on-ramp, and (iii) the Path trains right at this hinge.

Practice note (logging): End of day, review 2–3 moments using **Truth–Task–Knowledge** ("dukkha seen, task done, result known") and the **Daily DO Noting** prompt; jot which assist rays helped.

Key to terms (first mention): *Vedanā* (feeling), *taṇhā* (craving), *phassa* (contact), *upādāna* (clinging), *virāga* (cooling/fading), *indriya-saṃvara* (sense restraint), *papañca* (proliferation). Glossary & wheel labels summarized in the Mogok Cycle Diagram.





About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

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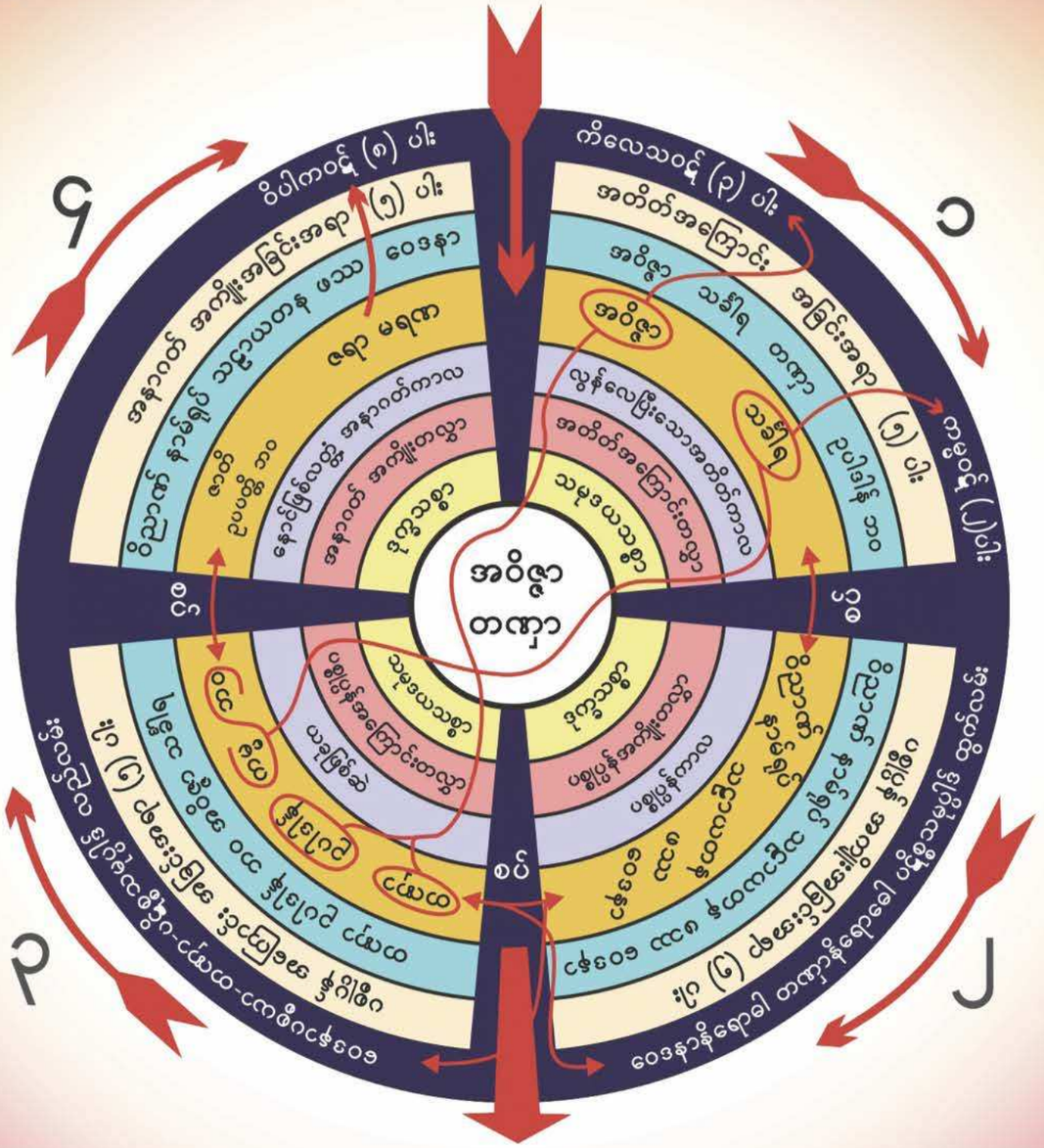

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